

The Brooklyn Jewish Center Review

January, 1949

THE PROPOSED ISRAELI CONSTITUTION

ANOTHER APPRAISAL OF THE
HISTORIC DOCUMENT

By LOUIS J. GRIBETZ

FERNANDO DE ROJAS—UNKNOWN LITERARY GENIUS

By MARK SOLITERMAN

OUR NOBEL PRIZE WINNERS

By BERNARD JAFFE

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By LEON GUTTERMAN

BOOK REVIEWS

By BORIS SMOLAR
JACOB KAPLAN

NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
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GEO. FIELDING ELIOT

Distinguished News Analyst,
Correspondent and Author

Subject:

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FEBRUARY 28

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Subject:

"HOW TO LIVE WITH YOURSELF"

ROUND TABLE DISCUSSION

MARCH 14

Subject:

TO BE ANNOUNCED

MARCH 28

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OF THE SEASON

AUBREY S. EBAN

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BROOKLYN JEWISH CENTER REVIEW

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No. 20

ELECTIONS IN ISRAEL

ISRAEL'S first election was held on January 25th and brought into being the first permanent government in the Jewish state. One hundred and twenty representatives were elected to the Constituent Assembly, whose main task will be to vote upon the proposed Constitution for Israel. This campaign and its results will therefore set the mold and be indicative of the kind of republic Israel will be. Israel's first parliament was chosen from lists submitted by twenty-one parties, three of them Arab. Under instruction of the United Nations, proportional representation was provided for. It is estimated that 475,000 citizens were entitled to vote. This included new immigrants who arrived in Israel before November 8, 1948, and also about 30,000 Arabs. The number of candidates on the lists were 1,288, of whom 120 were elected.

Every communication facility and means of electioneering was utilized in this campaign. "Kol Israel" (Voice of Israel), the Government's official radio station, impartially allotted time to all groups. The walls, kiosks, as well as all blank fence space, were plastered with screaming posters of every party. Sound trucks in the streets of Tel Aviv, Jerusalem and Haifa blared their election talk, and in the settlements loudspeakers were utilized to present candidates and explain platforms. Huge mass meetings, with attendance that broke all records, were held throughout the land, and were addressed by the leading personalities in Israel.

A mere listing of the twenty-one parties who submitted to the Central Elections Committee their candidates will portray the multiplicity and variety of in-

terests in Israel. They are: Mapai, Israel's Labor Party; General Zionists; Progressive Party, a coalition of Aliyah Hadasha and Group A General Zionists; the personal list of Itzhak Gruenbaum; Mapam, the United Labor Party; United Religious Front of Mizrahi and Agudat Israel and its worker organizations; Revisionists; Tnuat Herut (Freedom Movement) of the Irgun; and the Communists, "a non-party list." These nine, the main political divisions, were joined by the three Arab parties: Arab people's bloc; Arab Worker's Bloc and Democratic List of Nazareth District. In addition there are nine others: The Yeminites; The Union of Sephardic Jews and Oriental communities; the United List of Religious Workers; Religious List; Independent Agudat Israel; The Wizu; Women Workers and Religious Women List; "For Jerusalem" List, and Fighters and Soldiers (Stern Group).

This varied party mosaic points to beliefs and thinking among the Jews who have come into Israel from the four corners of the world. Yet all these Jews, so different even physically, are molding the new state of Israel. The issues in the campaign were fundamental to the existence of the State. The dominant one was the need for a large immigration on a scale never dreamt of in our Congress discussions. The other issue was the war and its conduct to a successful conclusion. The dissolution of Palmah was an issue which the Mapam especially belabored. The Freedom Movement still believes in a State on both sides of the Jordan. The Mapai leans to the Western democracies, Mapam advocates class struggle and fights imperialism. The

Communist Party is very small and still considers Zionism imperialistic. It is unfortunate that there should be a split in the General Zionists ranks, for they are the center party. In this election, Mizrahi and Agudat Israel were united in one list, but even here are splinter groups.

As this is read the election will be over. The high pitch of the campaign will die away, the posters will be washed down by the next rain, the radio and loudspeaker will be silenced and, I hope, all the ill feeling of a political struggle will pass away. But there will rise a new political entity, the State of Israel.

—SOPHIE UDIN.

PLANT A TREE

TU BISHVAT, or Israel Arbor Day, is one of the most important days in the Hebrew Calendar. Since ancient days, the 15th of Shevat has been called the "New Year of the Trees." The heavy winter rains have passed, and the fertile soil is ready to receive the seeds that will later blossom into fruitful trees. Soon, with the advent of spring, the land will flow with "milk and honey"—the honey of date and fig trees.

Although removed from the soil of his homeland, the Jew faithfully remembered the New Year of the Trees. The cities of Europe and America may still be covered with snow at this season, but to the Jew the time for the planting of trees in the soil of sunny Eretz Yisrael has already arrived. On the table appear Eretz Yisrael fruits, almonds, dates, figs, raisins, oranges and especially the "boker," the fruit of the legendary carob tree which had helped nourish heroes like Simon ben Yochai.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THIRTY YEARS OF REACHING UPWARD

THE memory of the Chanukah festival, which we celebrated just a few weeks ago, is still fresh in our minds; and I may be forgiven if I take the kindling of the lights as the inspiration for what I want to express in this intimate chat with the men and women of our beloved Brooklyn Jewish Center.

Every reader of the REVIEW knows, I am sure, the method of kindling the Chanukah lights. We begin with one light on the first night and then increase the number every day until on the eighth night all of the eight lights are kindled. Originally, when the custom was about to be instituted, there was a serious discussion between the two leading schools regarding the procedure of lighting the lights. The School of Shammai suggested the reverse method—to start with eight lights and to reduce the number daily, until on the eighth night only one light should burn. The present method, sponsored by the School of Hillel, was adopted on the principle, *Ma'alain B'kedesh V'en Moridin*—"In sacred matters we must ever go upwards, never downwards!"

This principle comes to my mind when I think of the growth, the progress, the achievements, and the present activities of our own institution. The month of January, 1949, marks the thirtieth anniversary of the legal organization of the Center. If I were asked to describe the guiding spirit that animated our Center in all these years, I could not do so better than in these words *Ma'alain B'kedesh V'en Moridin*—it was, and thank God, still is, an ever upward march in service to our Faith and our People.

All institutions start with a flurry of enthusiasm and great hopes. Those of us who are at all familiar with the Jewish scene in America, know that in many cases this enthusiasm is, alas, short-lived, and the reverse of this old Rabbinic principle takes place; there is a downward

march in the sacred work that was undertaken, and soon it develops into a routine existence, just a weak light—a remnant of the bright hopes originally kindled in the minds of those who started the holy venture.

We of the Center may indeed rejoice that after thirty years the Talmudic principle is still the living formula ever before us. I do not recall one year in all these three decades—even in those sad years of economic depression in the mid-thirties—when there was a decline or a recession in our activities.

And what is more, we never permitted ourselves to feel that we were doing enough. We never allowed ourselves to stand still even though our program of activities was a full one. It was ever *Ma'alain*, there was always the urge that we must go forward, that we must increase the light that emanated from our building.

And happily, this urge towards further progress is noted more so now—as we begin the fourth decade of our existence—than ever before. All our schools have larger registrations than in the past; our Institute of Jewish Studies for Adults has the most intensive program of courses and the largest registration, almost 250 men and women—more than we have ever had; our youth work and club activities, too, have shown an increase in interest and in enrollment far above what we have experienced in all the past years; our attendance at the Friday night and Sabbath morning services now—after thirty years—still thrills the hearts of all who visit us, and we are continually endeavoring to make our services more beautiful, more meaningful and inspiring. The recent innovation of our Choral Group at the Sabbath morning services has certainly helped in this endeavor. And more activities are even now in-

stituted to help us reach out and to be of greater service to more of our people. Just this month the Young Married Couples' Group was organized, and the interest displayed by all who attended gives us the hope that this will become one of the most active of all our young people's groups.

Ben Sheloshim La'koach—"At thirty, one reaches full strength," says our Rabbis. We are grateful and happy that at this thirtieth year our Center is displaying its full *Koach* in work and in service. And we are thankful and happy, too, that many of the men and women who were privileged to be among the builders and workers in the early years of our institution are still possessed of the spirit that animated them, and are as active today as they ever were.

The Center does not plan any special celebration to mark this important event. I have the faith, however, that each of us in the Center family will utilize this great milestone in the life of the institution to rededicate himself and herself to the sacred cause for which our Center was founded. May the Rabbinic dictum which guided us in the past thirty years continue to inspire us in the years to come. *Ma'alain B'kedesh V'en Moridin*—may we ever go upward and onward, for greater service and for more glorious achievement in the Vineyard of Israel. May the future years find us as in the past, going from strength to strength.

Israel H. Levinthal

In honor of Music Month to be celebrated throughout the country, the Center is planning a Special Service devoted to Jewish music for Friday evening, February 18th.

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THE attention and admiration of civilized mankind was attracted to the proposed Israeli Constitution published recently for the first time in America. In many respects this Draft Constitution is a new political creation without a parallel among ancient or modern governments. Time and experience will test its efficacy and value, and much legislation will necessarily be needed to carry into effect its provisions and to translate it into a system of government. Indeed, it is not in every respect a finished product, for it is destined to live and grow, and with the process of growth, modification and improvement will be required. It is clearly apparent, however, that to its strength of youth will come the added vigor of maturity and, if this Document will be construed and administered with the same far-seeing sagacity as its authors manifested, the Jews of this generation will prosper in it and posterity for endless generations will honor and bless it.

The Israeli Draft Constitution is a remarkable Document, full of original excellence, drawn up with critical care by men of large and enlightened views. It draws wisdom from many sources. It blends antiquity with modernity, idealism with realism, and is expressed in perspicuous and felicitous language. Deeply rooted in Jewish tradition, the Draft sparkles with desire for the life of the spirit, and yearns to revive and realize the highest aspirations of *Abduth Yisrael* and *Kelal Yisrael*. This Constitution, if adopted, will more than command the assent and confidence of the Jewish people; Israel will bow to it in reverential submission: "We will do and we will obey."

No one can contemplate the Israeli Draft apart from the historical experience of the people which produced it and from which they can never be separated. It is a reward for Jewish martyrdom, exile and loyalty.

The Preamble which "walks before" the Constitution—as the Ark in the wilderness preceded the Jewish people and signalled their advance—points to the origin from which the Constitution comes and to the design which it intends to promote. The Preamble is a great song of thanksgiving and praise to God for the blessings of the deliverance. It is saturated with the spirit characteristic of

Jewish prayers. It enjoins humility in triumph. The *Shekinah* rests upon the humble. There is no moral perfection without humility. It exhorts the people to gratitude. Their entry into the land is God's act of mercy. Israel survived because he was providentially preserved. It pays respect to the "faithful remnant," the sanctified minority, whose sublime faith, unbounded devotion, undaunted courage kept alive the "continuity of the Jewish settlement in Palestine." The Preamble has a special place for "generations of Exile" whose sacrifices made possible the preservation of our "spiritual heritage." Liberation is a season of joy, a great festival, when "every man shall see God."

The Preamble proclaims three sovereign objects:

1. "To rebuild our commonwealth in accordance with the ideals of peace and righteousness of the Prophets of Israel."
2. "To welcome home every Jew who seeks entry."
3. "To promote the security and well-being of all who dwell within our gates."

These are the predominant aims and aspirations of the people of Israel, and to attain and safeguard these great ends is the purpose of the Constitution.

(1) Thus, the Hebrew Prophets are set up as the counsellors, guides and censors of Israel. The Jewish Commonwealth must be built according to their pattern. The Commonwealth, according to the Prophets' pattern, is merely the material means for spiritual ends—the social and ethical ideal of righteousness, the ideal of holiness. The positive pursuit by the people to do right and to be right must be incorporated into the concrete institutions of the State and become a living power and reality. The Prophets demand that the national personality must be compatible with the highest ideals of moral-

ity and the highest ethical standards. Israel's Prophets lay special stress on *limdoo betev*, learn to do well; *dirshoo mishpat*, seek justice; *tzedek tirdof*, pursue righteousness. To refrain from evil, to abstain from injuring others is not enough. Mechanical religion, mechanical piety, oratorical philanthropy are not legitimate currency. To become morally strong the State must make strenuous efforts to practice well-doing by positive acts of justice and righteousness.

Israel undertakes to build a government in the land of Prophecy and establish a Commonwealth on the eternal foundations of the Prophets' spiritual loftiness and pursuant to their sublime, ethical greatness; it undertakes to realize a form of society sanctioned by their divine voice and under scrutiny of their "inner eye." Indeed, it is a most daring aspiration! No people ever proposed to itself to reach such lofty and awe-inspiring heights. Israel essays anew to vindicate "the ways of God to man."

(2) "Welcome Home." What vast benevolence, what comfort and consolidation, what warm-hearted hospitality are enshrined in these words! The bruised, broken, weary, sorrow-laden stragglers are invited to abandon their valley of humiliation, the grim gate of despair, the guilt-cursed lands and to come home to be greeted by the outstretched hand and the glad exclamation—"I am so happy you came!" With sweet parental tenderness Israel says: "Do not reproach yourself. You have not suffered in vain. See the fruit of your suffering, the greatness of your victories." No people in all history, possessing so little, has ever offered so much to so many.

What a fearful arraignment of the world's moral delinquency are contained in "Welcome Home!" What a contrast

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JEW'S have strongly influenced Spanish culture. This is plainly and objectively admitted by modern Spanish historians, and the Jewish origin of famous Spaniards is always noted. Among the famous Spanish writers there are Jews, like Rabbi Santob de Carrion, but most of them are *conversos*, apostates. None of them, however, has added as much glory to the Spanish letters as Fernando de Rojas. Of him the Spaniards are very proud. There are three works in Spanish literature of universal importance: Cervantes' "Don Quijote," Rojas' "La Celestina" and Ruiz's "Libro de buen amor." "La Celestina" is considered second only to "Don Quijote."

Rojas produced only one work, "Tragicomedia de Calixto y Melibea," that later became known as "La Celestina." Yet Rojas will live forever.

Almost until our times the name of Rojas was surrounded by mystery. It was thought that "Rojas" was assumed by some forgotten writer, but was not the real name of the author of "La Celestina." In 1867 it was discovered that Rojas was an historical person. In a manuscript of an unpublished work, "Historia de Talavera," by Cosme Gómez de Tojeda, written in the first third of the 18th century, the author reveals that Fernando de Rojas was born in Montalbán, that he later lived in Talavera, and that he died there and was buried in the church of the monastery of the Madonna.

Rojas was a learned lawyer, educated in Salamanca, and for some time he was Alcalde (mayor) of Talavera. There is a supposition that he was a professor of law at the University of Salamanca. He was married and had a daughter and three sons. Another fact about Rojas shows his liberal social ideas. In the amnesty granted by Charles V to those who participated in the uprising of the cities against the *hidalgos* (1520-1522), the name of Fernando de Rojas is among those who were excluded from the amnesty, indicating the seriousness of his offense against the nobility.

In 1902, Professor Serrano y Sanz published the proceedings of two inquisitorial trials. In the first case (1517-1518), Diego de Oropeza was accused of confessing secretly the Jewish faith. Rojas was called as a witness for the accused. In the second case (1525-

1526), the accused was Rojas' father-in-law, Alvaro de Montalbán, also tried for secretly practising Judaism.

It was established during the trial that Rojas was the son-in-law of Alvaro, that he also was a *converso*, that he was the author of the "Tragicomedia de Calixto y Melibea," and that he resided in Talavera since 1517. Alvaro pleaded with the court to permit his son-in-law, Rojas, to present his defence, but the court rejected the plea because it considered Rojas unacceptable to the court.

Quite recently, in 1925 and in 1929, two more documents were discovered and published, adding more information about Rojas. One document is an application of his descendants for the official recognition of their title to nobility. In their application they repeat that their ancestor was Fernando de Rojas, author of the "Tragicomedia de Calixto y Melibea." The other document is Rojas' will. It definitely establishes that Rojas was born in Montalbán, in about 1465, and died in Talavera in 1541, at the age of 76. The will provides for his burial at Talavera in the monastery of the Madonna, and for a gift of one thousand maravedis to the poor. The document enumerates in details his household effects, and the books of his library, which he left to his wife with the exception of the law works. Those went to his son, an attorney. His wife must have been a cultured woman, if she used the kind of books Rojas willed her. Among those were the ancient classics, the Bible, Josephus Flavius, "La Celestina," and the classical novel of another *converso*, Diego de San Pedro, "Cárcel de Amor" (Love's Prison). Some students of Rojas' work find that the final act of "La Celestina" was influenced by San Pedro's novel.

"La Celestina" and its author are still subjects of lively discussions. Some would like to disprove Rojas Jewish birth; others assert that he was one of two

The Remarkable Story of the Obscure Pioneer of Modern Spanish Literature

FERNANDO DE ROJAS— UNKNOWN LITERARY GENIUS

By MARK SOLITERMAN

writers who produced the work; still others hold that he was one of three authors. But many Spanish authorities insist that Rojas was the only writer of "La Celestina." Among those is the outstanding Spanish scholar, Menéndez y Pelayo, who believes it inconceivable that two men of genius, surpassing all other writers of their time, should be able to unite so intimately in a single work, as to make it impossible to distinguish one from another. There are scholars who insist that the unity of thought and of style prove the work of a single writer.

The oldest edition of the book in existence is that of Burgos, 1499, but there were earlier editions. Serrano y Sanz believes that Rojas wrote his work at the age of 24; Prat places the first edition at 1492 which would make Rojas 26 or 27.

The anonymity of the author and the scarcity of biographical facts about Rojas are not surprising. He was a baptized Jew, and the position of those Jews in the Spain of his time was anything but secure. Even though some of the *conversos* married into the aristocracy and even into the royal families, they lived in permanent fear of the inquisition.

In order to avoid danger they led retired lives and tried to pass unnoticed. Usually they married between themselves. The daughter of Rojas married her cousin; Rojas himself was married to a daughter of a baptized Jew.

A *converso*, exposing the depravity of his contemporary Spanish society, had to be particularly on his guard. There are many hints in Rojas' work which modern commentators do not comprehend. He is silent about the place he describes. Some think it is Salamanca, where he observed the loose life of the youth; others believe it is Toledo, then the imperial city. Probably, for the same reason, he presents his work as a warning against

romantic passions that lead to tragedy.

But the inquisition was not to be outwitted. It expurgated the book in 1536 and prohibited it altogether in 1632.

"La Celestina" is a novel in the form of a dramatic dialogue. Its title is the name not of a beautiful heroine, but of a notorious old and shrewd bawd. The plot is very simple: Calixto, looking for his falcon who has flown away, enters the garden of Melibea's father. There he meets Melibea and is fascinated by her unusual beauty. He professes his love for her, and Melibea, insulted by such a daring declaration, requests Calixto to leave the garden immediately. Calixto returns home, and disheartened by the rebuff, becomes sick with melancholy. When his servant discovers the reason of his master's ailment, he advises him to call upon Celestina for help. Calixto is so obsessed with his desire to meet Melibea again that he ignores Celestina's evil character. By cunning, hypocrisy and flattery Celestina induces Melibea to meet Calixto. A romantic, idyllic love begins. Celestina, having received a good reward from Calixto, refuses to pay the promised share to his servants. The servants surprise her in her home and kill her. They are caught by the police and executed.

The idyllic love of Calixto and Melibea then ends in a tragedy. The two female partners of Celestina, moved by jealousy and a desire to avenge Celestina's death, hire Centurio, a former soldier who knows seven hundred seventy ways of committing murder, to kill Calixto. His reward is to be their love. Centurio agrees, but instead of killing Calixto himself, he sends two friends to the garden where the lovers meet. These rowdies start a fight with Calixto's servants standing guard outside the rendezvous. A noisy brawl results and Calixto, to avoid a scandal, hurries to leave the garden and to help his servants. He climbs up the wall but in the darkness he misses the ladder on the other side. He falls and is mortally injured. Melibea, learning of Calixto's death, commits suicide by casting herself from the tower of her father's house.

Around this love story Rojas draws a sordid picture of life. Celestina, the main character, and her gang, are the reality of life. She is the incarnation of evil, a monster of hypocrisy, a mistress of immoral dealings, but a perfect religious conformer. She considers her immoral

occupation as necessary as any useful occupation. Does she not relieve men by helping them to gratify their passions? She has among her customers the high and low clergy, the hidalgos, the respected citizens, as well as the dregs. She is called "Señora" and also, endearingly, "mother." The courtesans in her house, Areusa and Elicia, are daughters to her. They too know how to command the brute by satisfying the beast. Areusa bitterly resents the praise of Melibea by Calixto's servants. She cannot admit that any woman can be better than she. Finally there are the servants, who are perfidious, corrupted, and degraded by their serfdom and the contempt of their masters.

The people in "Celestina" are miserable, cruel, immoral, vicious. In the Spain of the period, where Torquemada made the torturer and the executioner the

victims of those who make life ugly.

Rojas' refined psychological analysis of love transcends time and place. He is able to describe the subtle difference in the reaction to love of a man and a woman. While vice causes evil and crime, love is uplifting, forcing men and women to surpass themselves. Rojas becomes romantic in his description of love. Melibea feels that nature and all that surrounds her and her lover are united with them in one harmonious happiness. But Rojas' pessimistic outlook returns. Love is a passion and it can and does change into suffering. Melibea's mourning father complains: "Love is the enemy of all reasons. . . Its fire consumes the soul, the life of human beings . . . because love does not govern itself by order or reason. . ."

☆

EVALUATIONS OF ROJAS

"'La Celestina' endures for ever, is responsible indirectly for the picaresque novel, and lies at the root of all realistic presentation."

—JAMES FITZMAURICE-KELLY, outstanding authority on Spanish literature.

"No one before him understood so well the sweep and poetry of passion; no one has recorded with greater power the fatality which drives the fairest creatures toward ruin and death. . . 'La Celestina' is one of the most precious gifts made by Spain to world literature."

—PROSPER MERIMEE, author of "Carmen."

chief servants of religion, the people could not be lifted to a higher morality. They pray to God and to the saints for help in the carrying out their misdeeds. They are convinced that eternal bliss is assured to them, for they go daily to church, attend regularly the mass, and observe punctually the religious rites and customs.

Only Calixto affirms that he would rather be an animal than gain eternal bliss by horrible sufferings. He is called a heretic by his servant.

Calixto, Melibea, and her parents are the higher types but they are innocent

"La Celestina" is a radical departure from the religious and mystic-liturgical themes in literature. Its characters are not taken from the Bible and the lives of the saints. It deals with common people and daily life, a subject then thought unworthy of literature. The Spanish historian, Prat, considers the publication of "La Celestina" in 1492 a literary event of such importance, that it evokes in his mind the conquest of Granada and the discovery of America. He forgets, however, the expulsion of the Jews in the same year.

But what the historians overlook, is the fundamental fact that Rojas was a recent *converso*, a man who felt the antagonistic attitude around him. From the trials it is evident that he mingled with the *conversos*, some of whom were secret Jews. He was still too Jewish to be inspired by the hostile Christian lore. Hence it was natural for him to turn to the analysis of a life that he observed with the realistic, critical eye of a victim of persecution. He described it as he saw it and, because of his genius, he opened a new era in the world literature.

The work, by its language, form, style, and literary value surpasses all that was produced before in Spanish literature. "La Celestina" immediately became popular; it was read in groups and passionately discussed. "La Celestina" was translated into most of the European languages, and was the first Spanish book to be translated into English.

Practically every form of theatrical work and the novel — particularly the “picaresque” novel — were directly influenced by Rojas’ work. Its characters were adopted and developed by the European writers. Shakespeare’s “Romeo and Juliet” is traced to Rojas’ influence.

The novel is filled with brilliant aphorisms. This one seems to be an answer of a *marrano* to his tormentors: “Let him be base, that holds himself base; it is the noble actions of man, that make man noble. For in conclusion, we are all of one making, flesh and blood all. Let every man strive to be good and not search for virtue in the nobleness of his ancestors.”

Rojas has an open mind; his thought is free, modern, universal. He approaches the social problems like a modern sociologist. He does not explain behavior and evil by fate and Providence. His fundamental thought seems to be that men are the authors of evil and the individual is the victimized sufferer of the evil so produced. Evil ends in destroying itself and also those who live by evil, yet the punishment neither redeems nor abolishes evil. It carries on, even after the disappearance of the evildoer; it claims new victims, who have no consolation in their suffering. “The more I seek a consolation,” says Melibea’s father, “the less reason I find for it.”

Rojas is profoundly pessimistic. In his preface he writes that in nature as well as in society everything is produced by struggle and suffering. In another passage he says: “Men must suffer in this wicked world to uphold their lives and their honors.” Again, Melibea’s father sums up the sad outlook in many expressions like these: “Life is work without benefit; it is chaotic, a labyrinth of errors, a source of suffering, a river of tears, a sea of misery, an empty hope, a false joy, an endless woe.”

His pessimism is explainable. He was a *converso* not by persuasion but for the preservation of his life and social position. A victim of fanaticism, he could neither admire nor trust a society which, imposing their creed by threats of death, made the baptized victims suffer from insults and permanent fear of the inquisition.

His own family did not escape the inquisition’s solicitous care, nor did his possessions. His father-in-law, a septua-

genarian, was condemned to life imprisonment and confiscation of property. That was still an exceptional mercy. The bodies of his father-in-law’s parents were exhumated and publicly burned. The brothers and sisters of his wife were also prosecuted. He certainly saw the hideous *autos-da-fe*, which became a favored show of the Spanish society and mob. As a lawyer he was familiar with the treasure hunting of the inquisitors. Cautiously, but clearly, he condemns the sinister, barbarian “justice” based on false witness and torture by which the accused was forced to admit all that the court wanted him to admit. In another thought, he condemns privilege, calling that law unjust which is not the same for all — an entirely alien idea to the XVth century. He holds the mob in contempt, for “whatsoever they speak is falsehood, what they reprove is good, what they approve is bad. “He witnessed the destruction of the Spanish Jewish community by the expulsion of several hundred thousand Jews

from a country, where they lived before Spain became a nation. There must have been among the exiles some of his friends and relatives who refused baptism. He undoubtedly brooded over the fate of the Jews. There was no hope for improvement in his time. Spain was rising in power, spreading her nefarious fanaticism beyond her frontiers and in the New World.

Could Rojas be anything else but a pessimistic observer of life? Was he not one of those who, like one of his characters, could say: “Others thrive by their ill-doing, and I lose by my honesty?”

There are few writers who are as universally praised as Fernando de Rojas.

It is difficult indeed to overestimate his rich contribution to and influence on the European literatures. But to a Jewish reader Rojas appears, through the haze of centuries, the suffering, persecuted Jew, the symbol of the tormented genius of the Jew, of the Jew’s eternal tragedy in the Gentile world.

THOUGHTS FROM “LA CELESTINA”

They are poor who desire much.

☆

The further one is from realization the fairer will be his promise.

☆

In good the deed is better than the power; in evil the power is greater than the deed.

☆

The pleasure of revenge endures but a moment; pity and compassion continues for ever.

☆

To whom you tell your secret you give your liberty.

☆

Without company there is no pleasure in possession.

☆

He that rises by unlawful means falls with greater speed than he rose.

☆

Sadness is a friend of loneliness.

☆

One sorrow expels another.

☆

You must love if you will be loved.

☆

Great is the force of love. Its power reaches over the earth and the seas; it holds equal command over all mankind; it breaks through all problems and dan-

gers; and yet it is full of torment and fear. If any of you be here who were true lovers they will say I speak the truth.

☆

All the debts in the world can be repaid in diverse ways; but love admits no other payment than love.

☆

It is commonly seen that they who have least wisdom have most wealth, and that they who have most discretion have least means.

☆

If foolishness were a pain some one in every house would ache.

☆

The better physician is he that has more experience than learning; for experience and frequent warnings make men artists in their professions.

☆

An act is half finished when well begun.

☆

I desire nothing in this world but meat, drink and clothing and a part of pleasure. Though rich men have better means to attain this end, there is not one of them that is contented, not one that says “I have enough.” I would not exchange their riches for my satisfactions.

HENRY (HERE'S) MORGAN has finished his movie called "So This Is New York" and is now back East. The popular network humorist told me that he was sorry to leave Hollywood and explained that there are so many New York people out here it reminds him of Atlantic City.

He asserted that "Kipling was talking through his yarmalke when he said that East is East, and West is West, and never the twain shall meet. There are so many New Yorkers out here the twain don't just meet—they embrace and open up a pastrami palladium."

Radio's ace comic described Hollywood as a place populated largely by people whose ulcers come from Cartier's. He goes on to say that most of the citizens aren't happy here, but probably wouldn't be happy any place. "If they ever get to Heaven, they'll demand redecorations and a lease."

Asked about the novel he is at work on, called "Home is Where You Hang Yourself," Morgan told me he has begun writing the foreword and that his publisher has given him permission to disclose the first word of it.

"The first word is going to be 'the'. At least that's the way it stands now. Some pressure groups are trying to get me to change it to 'a', but I'm standing firm."

Asked how he happened to start on a book, the comedian said that it came about as a result of a minor argument he'd had with Western Union. "So I decided to get back at them. They are always saying 'don't write—telegraph.' So I decided to write."

"What's the book going to be about?" I asked.

"About important things," said Morgan. "About life and love and beauty. About the laughter of little children, about the whining of parents. Also about the decline and fall of the Greco-Roman style of bagel baking."

Morgan is a brash young man who has been injecting originality into radio with his wit and sharp satire via the American Broadcasting Company. Like all true humorists, he is a serious-minded person, concerned with the foibles of our time, and his mind has a hair-trigger spring that releases satire sharp enough to punch holes in stuffed-shirtism. He is good

looking, blue-eyed, brown-haired, neatly dressed, and might be taken by unsuspecting souls for what he likes to call "the average man"—a bank clerk, an advertising man or a certified public accountant. That is, until he opens his mouth.

According to Morgan, he was born of mixed parentage—man and woman—on the day before April Fool's Day, 1915. A native New Yorker, he started poking fun at radio years ago when, at the age of 17, he went to work as a page boy for a radio station in New York at eight dollars a week. He soon discovered that page boys' opinions were not solicited concerning programs, announcers or talent. To avoid trouble with his comments, he developed a horrible leer, which made everything perfectly clear as to the Morgan opinion.

Later he became an announcer, chief announcer, then program director. Working at night gave him the opportunity to attend law school during the day, but law school was his downfall. Instead of cutting classes, he cut a broadcast one night to take his law examination. They gave him a black mark, and he was expelled—from the station.

A New York station decided to give Morgan a once-a-week program on which he would be allowed to do all the kidding he wanted. That was the beginning of his famous program, "Meet Mr. Morgan." Later it was expanded to three times a week and retitled "Here's Morgan." This series became so successful that it went on a six-day-a-week basis. At long last "The Henry Morgan Show" was brought to ABC for a national sponsor and Henry hit the fame and fortune jackpot.

Morgan has one rigorously severe critic—himself. When he gets off a sour gag, and it happens to the best of them occasionally, he winces—and tells his listening audience to tune in to another station. If the network would permit it, he would bring a set into the studio and try to

Radio's Cerebral Comic Sits For His Profile

THE UNIQUE HENRY MORGAN

By LEON GUTTERMAN

get a "good program" himself for his listeners.

A Morgan script can have directions quite different from the average. In a recent one he wrote: "MUSIC: Arabian music, Bernard, and don't bother me with silly questions as to how it sounds. Everybody knows how Arabian music sounds." Further down in the script, in parenthesis, is another note—"Pause for possible laugh."

Henry never fails to startle executives. They invariably tuned in on his 15-minute New York show because nine times out of ten he would be talking about them. He constantly lampoons not only individuals, but the network as well.

Morgan has originated countless different days, weeks, towns, products and schools. His show is a take-off on all hallowed institutions, with special emphasis on advertising, movies and radio, and is purely whimsical and pixyish. It is interspersed with irreverent music by Bernie Green, who matches the mood of the program with outlandish renditions of the famous classics.

In radio circles, Henry is regarded as one of the most versatile dialecticians in the business, and is fluently at home in Russian, Yiddish, French, German and British accents.

Nothing is more haphazard than the way he assembles his show. Newspaper items, chance remarks heard in an elevator, people talking to themselves on the streets, billboard and bus advertisements, signs in store windows, magazine articles, Army regulations, movies, the housing shortage—all these serve as material for his program. He has an enormously retentive memory and never needs notes. An expert ad-libber, and he requires is a line or two to take off from. However, in deference to the other actors and musicians, he is using a script on his new show.

There being no sound reason why articles and fiction should be buried in old files, the REVIEW will periodically revive material it has published during the fifteen years of its existence for the benefit of new readers and the refreshment of old. The following article is one of this series.

Bernard Jaffe is well known as a writer on scientific subjects. He is the author of "Crucibles" and "Men of Science in America."

IT IS generally known that Jews have made significant contributions towards the advance of science since early days. The sanitary regulations described in the Bible, for example, reveal that Jews as pioneers in preventive medicine, and the important posts which Jewish physicians held throughout the centuries attest their skill and knowledge of the healing art. Through the Middle Ages when progress of science was all but halted Jewish alchemists helped pave the way to modern chemistry, and Jewish astronomers scanned the heavens to bring some order out of the seeming chaos of the universe.

With the gradual removal of the many restrictions imposed upon the Jews all over the world came an ever expanding participation of the Jew in every kind of cultural activity which naturally included research in both theoretical and applied science. It is interesting to survey modern science and attempt to evaluate the position of the Jew in this sector of intellectual progress.

An analysis of the Nobel laureates in science might profitably be used in making such an evaluation. Three Nobel prizes, each amounting to about \$40,000, are awarded each year for the most important discovery, invention or improvement in the domains of physics, chemistry, and physiology or medicine. The selection of the prize winners is made by the Swedish Academy of Science and the Caroline Institute of Sweden, and the money for the awards is derived from a fund of nine million dollars of the Nobel Foundation established under the will of Alfred B. Nobel, Swedish inventor of dynamite. The Nobel prize is universally regarded as the highest possible honor in science, and the winners repre-

Jews Have Taken Five Times the Number of Nobel Prizes Than Their Numbers Would Warrant

OUR NOBEL PRIZE WINNERS

By BERNARD JAFFE

sent the world's leading scientific thinkers and manipulators.

Distribution of the awards was begun in 1901 and to date one hundred and fifteen men and women have been selected for this honor. Among this unusual group of scientists are fourteen Jews and four demi-Jews (one parent Jewish). Above is the complete list of Jews who have won the Nobel prize in science.

Omitting the four demi-Jews, we find that Jews constitute 12.2% of the total number of recipients of the Nobel prize in science. Now the Jewish population of the fourteen countries (Austria, Belgium, Canada, Denmark, England, France, Germany, Holland, Italy, Russia, Sweden, Switzerland, Spain, and the United States and not including India) from which these winners were drawn is about fourteen million while the total populations of these nations is about 520 millions. The percentage of Jews in these lands is about 2.7%. The Jews have therefore taken practically *five times the number of Nobel prizes than their numbers would warrant* even on the basis of equal opportunity in the pursuit of the natural sciences.

One might further seek an answer to some such question, as "How do the contributions of the Jews in this list compare with those of the other recipients in originality, revolutionary character, general universal application, and general validity in the light of the most recent findings?" Let us try to make a few comparisons. In pure, abstract or theoretical science the contribution of Einstein stands out unmistakably as the greatest single addition to human knowledge since the work of Newton. His revolutionary conceptions of time and space embodied in his theory of relativity are epochal. Incidentally, four other great scientists who contributed to the development and proof of this theory, Minkowski, Ehrenfest, Michelson and Levi Civita, are also Jews. For boldness

of concept and wide-sweeping scope it far outshines Arrhenius's theory of electrolytic dissociation and even the conception of energy quanta postulated by Max Planck.

In the fields of medicine and applied science, the final synthesis of salvarsan by Paul Ehrlich after many years of tireless labor which brought one of the most dreaded of all diseases (syphilis) within the control of medical men, the skillful

Note From the Author

DURING the ten years since the publication of this article the Jew has suffered mass persecution and death on a scale seldom endured by any people. Some of our topflight scientists managed to get out of Europe in time and succeeded in continuing research elsewhere. Among them were: George von Hevesy, a Hungarian, who won the Nobel prize in chemistry in 1943, and Otto Stern, a refugee from Germany who became a Nobel laureate in the same year for his contributions to physics. Two Americans of Jewish extraction were added to the Nobel list in 1944. They are:

Isidor I. Rabi (Physics—1944) and Joseph Erlanger (Medicine—1944).

When this record of the decade since 1936 is added to the figures cited in the original article, the final conclusion reached in 1937 remains essentially unchanged.

—B. J.

synthesis of ammonia by Fritz Haber which solved the knotty problem of a nitrate shortage, and the classic investigations of Willstätter into the structure of chlorophyll, the green coloring matter found in plants which enables them to manufacture starch out of the carbon dioxide and water of the air, easily mark on a par with Banting's discovery of in-

sulin, the conquest of pernicious anemia by three American research workers, and Fisher's work on the synthesis of organic compounds approaching proteins in complexity.

How can we account for this remarkable success of the Jew in science? There is, of course, no single factor to completely explain this phenomenon. Behind this unique situation are a multiplicity of causes both of nature and of nurture.

equality, despised and ostracized often by his mental inferiors, the Jew realized the power of knowledge and learning which gave him positions which would otherwise have been closed to him. In addition, a hostile environment compelled many Jews to make the fullest of all of their faculties, and often mediocre talents reached almost the heights of genius. Furthermore, when intellectual freedom came, the Jew gamboled in the new fields

ISRAEL

By Karl Shapiro

This poignant and inspiring poem appeared recently in the New Yorker Magazine. Karl Shapiro is among the outstanding younger American poets.

WHEN I think of the liberation of Palestine,
When my eye conceives the great black English line
Spanning the world news of two thousand years,
My heart leaps forward like a hungry dog,
My heart is thrown back on its tangled chain,
My soul is hangdog in a Western chair.

When I think of the battle for Zion I hear
The drop of chains, the starting forth of feet
And I remain chained in a Western chair.
My blood beats like a bird against a wall,
I feel the weight of prisons in my skull
Falling away; my forebears stare through stone.

When I see the name of Israel high in print
The fences crumble in my flesh; I sink
Deep in a Western chair and rest my soul.
I look the stranger clear to the blue depths
Of his unclouded eye. I say my name
Aloud for the first time unconsciously.

Speak of the tillage of a million heads
No more. Speak of the evil myth no more
Of one who harried Jesus on his way
Saying, *Go faster*. Speak no more
Of the yellow badge, *secta nefaria*.
Speak the name only of the living land.

Whether I seal to that foreign country
Or send rich dollars or study the tight pin
Of the explosive pomegranate or learn
To turn the scroll, as when a boy I sang
And was received into my tribe with joy,
Is immaterial. Speak the name of the land,
Speak the name only of the living land.

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NOBEL PRIZE WINNERS

(See author's note on page 10)

<i>Nobel Laureate</i>	<i>Lifespan</i>	<i>Country</i>	<i>Field</i>	<i>Yr. of Award</i>
*Adolph von Baeyer	1835-1917	Germany	Chemistry	1905
*Henri Moissan	1852-1907	France	Chemistry	1906
A. A. Michelson	1852-1931	U. S. A.	Physics	1907
Gabriel Lippmann	1845-1921	France	Physics	1908
Paul Ehrlich	1854-1915	Germany	Medicine	1908
*Elie Metchnikoff	1845-1916	Russia	Medicine	1908
Otto Wallach	1847-1931	Germany	Chemistry	1910
Robert Barany	1876-1936	Austria	Medicine	1914
Richard Willstätter	1872-1942	Germany	Chemistry	1915
Fritz Haber	1868-1934	Germany	Chemistry	1918
Albert Einstein	1879-	Germany	Physics	1921
Otto Meyerhoff	1884-	Denmark	Physics	1922
James Franck	1882-	Germany	Physics	1925
*Niels Bohr	1885-	Denmark	Physics	1922
Gustav Hertz	1887-	Germany	Physics	1925
Karl Landsteiner	1868-1943	U. S. A.	Medicine	1930
Otto Warburg	1883-	Germany	Medicine	1931
Otto Loewi	1884-	Austria	Medicine	1936

*demi-Jew

While at the present state of our knowledge it is both unscientific and unsafe to champion a belief in racial superiority due to a peculiar chromosomal makeup of one particular group, and while it is racial chauvinism to call the Jew a superior people because of a distinct genetic constitution yet it seems fair to ascribe some of the distinction of the Jew in science to the inbreeding of a small group of people of peculiarly keen cultural interests and capacities.

Well known environmental conditions have also undoubtedly played an important role in raising the Jew to his honored position in science. Centuries of persecution and long years of struggle against unequal opportunities in many fields of work have case-hardened him to resist and overcome tremendous difficulties. Deprived of social and economic

with ecstasy. "A gas that has just been taken away from some compound and liberated combines more readily with new chemical elements. So the Jews," said Professor Morris R. Cohen, "being in a nascent or transition stage, are eager and have the zest or spirit of adventure essential for modern science."

Finally, fair-minded men cannot escape the conclusion that the religion of the Jew which sanctified the study of the Bible and made learning the revered heritage of a scholarly people gave the Jew a measure of mental fitness which helps to explain his superiority in science.

*Pass on the Review to a friend
... It is a good way to make
a friend — of the Center.*

NEW BOOKS

Reviewed by BORIS SMOLAR
and JACOB KAPLAN

"TRIAL AND ERROR," by Chaim Weizmann. Harpers.

DR. CHAIM WEIZMANN'S autobiography "Trial and Error" which has just been published is a book written in a tone which is both simple and dignified, and which is of great service to Jews all over the world, inasmuch as it will impress many non-Jews. In style and content the book will be compared by many readers to Winston Churchill's memoirs. In Jewish history it will definitely occupy a greater place than Churchill's memoirs will occupy in the history of England. It is one of the books that I read and reread. In a way, many Jews, when they read Dr. Weizmann's volume, will feel that they are reading their own biographies. This is especially true in regard to those who play an active role in the Zionist movement, or have taken a serious interest in Jewish life in general. It is a book of contemporary Jewish history revolving around Dr. Weizmann. A clear picture of Dr. Weizmann the man, Dr. Weizmann the Jewish political leader, Dr. Weizmann the scientist emerges from the book. But above all, the volume is a living monument not only to the President of Israel, but to all Jews. It brings out clearly the Jewish trials and tribulations in various countries, international obstacles placed on the road to Jewish statehood, and the final realization of the Zionist aim through the establishment of Israel.

There are many "behind the scenes" revelations in the book which concern not only the Jews, but the world in general. One of them is the services performed by Dr. Weizmann, as a scientist, for the United States during World War II. The President of Israel reveals now for the first time how John W. Winant, U. S. Ambassador to Britain, invited him to come to the United States. America had just entered the war and the American war machine was desperately in need of rubber. President Roosevelt learned of Dr. Weizmann's new formula for synthetic rubber and wanted him to come here. Upon his arrival, Dr. Weizmann

conferred with Roosevelt, but only as a scientist. His plan, which was at that time a military secret, provided for the fermentation of corn—of which millions of bushels were available in the United States and Canada—and their conversion into butyl alcohol and acetone needed for his process. The butyl alcohol could without difficulty be used for the making of butylene, and the butylene converted into butadiene, the basis of rubber. But here Dr. Weizmann discovered how strong was the influence of oil companies in Washington. Quantities of butadiene were already being made out of oil.

Since there is no difference in the final quality of the rubber whether one produces butadiene from oil or from alcohol, American oil groups saw competition in Dr. Weizmann's plan. It did not take them long to realize that Dr. Weizmann's process was cheaper than theirs. At this point, Dr. Weizmann's difficulties began. However, since his process was in the interests of the American farmers who have an abundance of corn, the National Farmers Union took a hand in the situation. As a result it developed into a battle between the National Farmers Union and the oil companies. The struggle was long but in the end Dr. Weizmann handed over his process to a Philadelphia firm which began to use it during the war, and continues to do so now.

Another "behind the scenes" revelation in Dr. Weizmann's book is Prime Minister Winston Churchill's war-time plan for Palestine. He confided this plan to Dr. Weizmann when bidding him farewell on his departure for the United States. In fact, he told Dr. Weizmann to talk the plan over with Roosevelt, but with no other person. "There is nothing that Roosevelt and I cannot do if we set our minds on it," Churchill emphasized. The plan, to be carried out after the war, provided for making King Ibn Saud lord of the Middle East—the boss of the bosses—on condition that he would agree to settlement of the Palestine question on terms advanced by the Zionists. Churchill and Roosevelt would, under this plan,

support Ibn Saud's overlordship of the Arab countries and raise a loan for him to develop his territories. In his subsequent talk with Roosevelt, Dr. Weizmann established that the attitude of the President was completely favorable. Who knows whether this plan would not have been realized, had the British Government not been taken over by Attlee and Bevin? Dr. Weizmann has little good to say about the Labor Government. In fact, there is much bitterness in his tone whenever he speaks of the British Labor Government. He as much implies that he considers Bevin not only an anti-Zionist but an anti-Semite.

Among the "now it can be told" stories which the reader will find in Weizmann's book is the story of his talk with President Truman on why the port area of Aqaba, in the Negev, must be included in the Jewish state. The American delegation at the United Nations had originally agreed that part of the Negev be included in the proposed Jewish state, but not Aqaba. Dr. Weizmann thereupon disclosed to Truman what the Jews really have in mind with regard to this gateway to the Indian Ocean. He emphasized that one can foresee the day when a canal—similar to the Suez Canal—will be cut from Haifa or Tel Aviv to Aqaba. This would shorten the route from Europe to India. In fact, such an undertaking has already been considered by American and Swedish engineers. The project, Dr. Weizmann told the President, has a great many attractive possibilities. The fact that such a thing could be done would serve as a deterrent against closing navigation to Israel through the Suez Canal. Thus communication between Israel and the Orient would never be in danger of being cut off. These arguments had apparently impressed Truman. Dr. Weizmann reveals that Truman promised to communicate at once with the American delegation at Lake Success and he kept his promise. Aqaba was thus included by the United Nations in Israeli territory, with the support of the U. S. delegation.

Having read "Trial and Error" prior to its publication, I have been asked by many whether it is true that Dr. Weiz-

mann treats his political opponents in the Zionist movement rudely. The answer to this question is that the book is primarily Dr. Weizmann's personal history. As such, one can find in it more attention paid to persons with whom Dr. Weizmann was most intimate. He does not ignore David Ben Gurion, but he mentions him very casually. He records the fact that Dr. Abba Hillel Silver and Moshe Shertok pleaded the Zionist cause before the United Nations "with great skill and energy." But this is as far as he goes. He has more to say about Louis Lipsky and the late Jacob Fishman than about the present Zionist leadership in America. He pays compliments to Dr. Stephen S. Wise and Judge Morris

Rothenberg, but omits mentioning names of other well-known American Zionist leaders. He goes into details about his fights with Brandeis and Jabotinsky and has high praise for Louis Marshall and Felix Warburg. On the whole, he lays more emphasis on the people who came into his personal life as friends. This is only human. There is nothing in the book that could be considered abuse of any of the Zionists who stood in opposition to Weizmann. His opponents will, nevertheless, view some of his statements with a certain amount of criticism. This does not, however, detract from the value of the book as one which will be read by Jews for generations, and upon which historians will lean very heavily.

"A TREASURY OF JEWISH FOLKLORE"

By Nathan Ausubel. Crown Publishers

IT IS now apparent that the impact of the creation of Israel as a nation has led to a renaissance of interest in Jewish culture the world over. In this country we are witnessing the publication of more and more books essaying a definition or representation of the ethnic-cultural tradition of the Jewish people. Widespread discussion is developing in the press, the radio, and Jewish group life on this topic. The present generation Jew has been taught a bitter lesson by Hitlerdom; he is, therefore, anxious to discover the roots of his being. Nathan Ausubel's "A Treasury of Jewish Folklore" (Crown Publishers, New York) will help a great deal in this direction.

Here is a many-sided book which offers the most comprehensive anthology in English of Jewish life. Ausubel's purpose in writing the book was ostensibly to present the spontaneous folk creations of the Jewish people throughout the centuries—its parables, its legends, its stories, its myths. What emerges, however, is a composite, highly unified portrait of the Jewish people which stresses its profound ethical values. The reason for the integrated unity of Jewish folklore is that it springs organically from the history of the people and, as a result, has a well-defined character with similar emotional responses and familiar psychological traits. Jewish history in the Diaspora has been unfortunately similar throughout twenty-five hundred years. The Jew has faced

slanders and persecutions in every age. His folklore, therefore, reflects this experience. Then, again, there is the centripetal force of his religious literature, of which folklore is part. This folklore has the distinction of enjoying the longest history and over-all unity of any extant in the world today.

The author has turned to sources such as: the Agada of the Talmud for its ethical and poetical interpretations of the scriptures; the Midrash for its body of interpretive literature; the Mishna for its oral traditions; Chasidic and Cabbalist literature; and to such authors as Maimonides, Graetz, Peretz, Sholom Aleichem, Zangwill. The salient features of this folklore, we discover, is that of a poetical and introspective character which is philosophical and subtle, pious and moralistic, witty and ironic and, almost always ethical and didactic. The manifest aim of this folklore was to hold up to the Jew ideals of eminent righteousness, to explain to him phases of Scriptures not readily understood, and to offer him consolation and hope in the alien, persecuting world of the Diaspora. The intellectual quality of this folklore is attributable to the fact that study was always a religious act for the Jew. Although intellectual it is at the same time a vivid record of the people with the breath of life. Here we have represented saint and sinner, *schlemiel* and *schlemazel*, *melamed* and *yeshiva bocher*, merchant and peddler, demon and

angel, rabbi and disciple, cabbalist and rationalist, marriage broker and henpecked husband.

Ausubel divides his work into six parts entitled "Jewish Salt," "Heroes," "The Human Comedy," "Tales and Legends," "Proverbs and Riddles," and "Songs and Dances." The hundreds of stories which are included run the gamut of Jewish life. There is material which will fit every mood of the reader. Are you anxious to learn something of the religious figures of the past? You will like the anecdotes and legends about the Preacher of Dubno, Jacob Krantz, Rabbi Hillel, Rabbi Akiba, Rabbi Eliezer, Ben Hyrkanos, Maimonides, Rabbi Elijah, and Rabbi Montefiore. Do you like your Biblical lore? Here you will find fascinating biblical sidelights of the patriarchs Moses and Abraham, of the kings David and Solomon, and of the prophets Jeremiah and Jonah. Are you interested in the legends concerning the ten lost tribes of Israel? Here are the accounts of the legendary little red Jews on the other side of the Sambatyon, the Jewish kingdoms of Khaibar and Khozars, the Falashas, the Yemenite Jews, and the Jews of Kaifengku and Cochín. Are you seeking amusement? Then here are amusing stories of the biblical era, the middle ages, and 1948. Indeed, here is a work of varied richness.

There is a particularly fascinating section of the work of special revelation to those who have not thought of the Jewish people as having a militant tradition. Ausubel retells the inspiring story of the Maccabean revolt against the Greek tyrants, Antiochus Epiphanes. Rather fully reported is the brilliant leadership of Bar Kochba in his people's rebellion against Roman oppression. We are given a stirring eye-witness account of the Battle of the Warsaw ghetto. There are stories of Jewish strong men like David Mendoza, pioneer of the art of boxing, Hymie Epstein, a hero of World War II, Zisha Breitbart, the strong man and Houdini. The heroic soldiers of present-day Palestine had many predecessors in the Jewish past.

No review can hope to do justice to the ampleteness of this anthology. Here is a book which deserves a place in all libraries and homes. You will enjoy not only the folklore but the excellent.

scholarly editorializing of the author.

* * *

Nathan Ausubel, editor of "A Treasury of Jewish Folklore," was born in a hamlet in Austrian Galicia in 1898. The place was called Podklasztor, Polish for "Behind-the-Cloister," and he grew up in the shadow of the medieval Saint Elizabeth Cloisters. His earliest memory is of three trumpeters who stepped onto the cloister balcony every vespers and sounded a fanfaronado. This was followed by the same hymn every day—Haydn's "Geht zu Ruh," played on an organ by a monk as the peasants in the fields bowed their heads in prayer.

In his ninth year, Nathan Ausubel came to America (where his father became an American citizen) and New York's tenemented East Side made him yearn for the fields, the dark forest where Emperor Franz Josef had a hunting lodge, and the trumpeters of his youngest days.

In World War I, too young to fight in the United States Army, Ausubel was given permission to enlist in the Jewish Legion for Palestine through the British Military Mission in New York. He served under Field Marshall Allenby.

Besides writing a life of Frederick the Great, titled "Superman" (which was burned by the Nazis in 1933), Mr. Ausubel has translated Sholem Asch's "Mother" from the Yiddish and edited three volumes of the "Voices of History" series. He spent three years working "like a galley slave" on "Jewish Folklore," which originally had 4,000 pages of manuscript. The bulk of the material, which now appears in English for the first time, was translated and adapted by Mr. Ausubel. Through its publication he hopes "those Jews, ignorant of their own people's culture, will get to understand themselves and their people better, and those Gentiles, who have an inadequate and distorted knowledge of Jews, will get an insight they never had before." Says Mr. Ausubel, "I have tried to bridge the gap between two cultures—Jewish and the general. I have avoided the parochial, the narrow, and have sought the universal."

Mr. Ausubel is now touring the country on a lecture tour. In his lectures he is stressing the various features of the Jewish cultural heritage.

THE PROPOSED ISRAELI CONSTITUTION

[Continued from page 5]

"Welcome Home" is to the perfidy and confiscations, to the grasping materialism and the selfish littleness of the Galuth! How small and petty the lands of Exile by the side of Israel! How gloriously tiny Israel towers above exile! What a vindication of the Zionist ideal! Ah, what a lesson is this for the world.

"Welcome Home" marks the beginning of a new civilization, and points the way to a larger human world. A Redeemed Zion is a new creation. A new light of deliverance shines on mankind.

(3) "Security and Well-Being of All." This is a perennial and major theme in the Draft. The whole Constitution is dedicated to advancing the well-being of the population. A conspicuous feature of the Draft is "The State shall ensure the sanctity of human life and uphold the dignity of man." And this is not to remain a mere abstract concept. The State undertakes to guarantee the fulfillment of this ideal. The Legislative and Executive Branches of the Israeli Government are directed to enact specific legislation to give practical effect to this provision. It is heartening to see a modern state proclaiming the "sanctity of human life" its guiding rule at a time when "They sacrifice men and kiss calves." Indeed, the Draft Constitution breaks new ground and stands in the forefront of human progress.

Some people complain that the Constitution fails to make provision against double jeopardy and self-incrimination, and that the Constitutional guarantee of free speech, press and assembly is whittled down by giving the government the right to remove them from Constitutional protection. Those who so complain fail to keep in mind Article 77 of the Draft. This Article provides that, in the absence of adequate guidance, the Courts of Law in Israel "shall have recourse to the basic principles of Jewish law" and that future legislation in Israel "shall be guided" by such basic principles.

Double jeopardy is one of the fundamental principles of Jewish jurisprudence and is derived from the Bible, *Exodus* 27.7, and is safeguarded in the Mishnah, *Sanhedrin* 4.1.

Self-incrimination also is a leading principle in Talmudic jurisprudence based upon *Deuteronomy* 19.15. "No one can make himself out guilty" is an old established rule of Rabbinic law. Even testimony as to the admissions of the accused is inadmissible. See *Sanhedrin*, chapters 3-6.

Freedom of speech, press, etc., in the Israeli Draft is most comprehensive and is the rule without any restraint. This Constitutional guarantee is not extended to utterances "which are libellous, slanderous or obscene, or which are designed to stir up racial or religious hatred . . . or which advocate the suppression of human rights, or of the democratic system of government, or which reveal secrets of national defense." Justice Brandeis, in a leading case, said: "Although the right of free speech and assembly are fundamental, they are not in their nature absolute. Their exercise is subject to restrictions, if the particular restriction proposed is required in order to protect the State from destruction or from serious injury, political, economic or moral." Justice Holmes stated: "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing a panic."

For the Israeli State to guarantee freedom to publications or utterances "designed to stir up racial or religious hatred or to incite to violence or crime, or which advocate the suppression of the democratic system of government or which reveal secrets of national defense" would be tantamount to making the State a party for the spread of evil or harm to its inhabitants and for its own destruction.

Space does not allow to give further consideration to these and other criticisms, but it can be incontrovertibly asserted that no Constitution contains more liberal and more comprehensive Bills of Rights.

The proposed Israeli Constitution is as a "watered garden," rich in beauty of form, order and color and rich in fruitfulness.

NEWS OF THE MONTH

AS THE *Review* goes to press the announcement came from Washington that the Export-Import Bank has authorized a loan of \$100,000,000 to Israel. This money will be used for the purchase and financing of equipment and projects needed for the development of the new state.

Foreign Secretary Bevin was under the heaviest fire of his career, both from his own party and from the British generally for his handling of policy for Israel. The English were angered by what was considered the foolish and dangerous expedition of the British planes which were shot down on reconnaissance over Jewish territory. The possibility that England would grant de facto recognition to Israel was good. Bevin announced his willingness to release Jews of fighting age detained in Cyprus, a distinct concession for him.

Elections to create the Constituent Assembly in Israel have just been held. For an analysis of the background of this historic event see Mrs. Sophie Udin's editorial on page three of this issue.

Armistice negotiations in Rhodes between Israel and Egypt, under the guidance of Dr. Ralph J. Bunche, UN mediator, were progressing satisfactorily, and it was reported on good authority that peace talks between King Abdullah of Trans-Jordan and the Israelis would soon begin.

A total of 2,725 displaced Jews arrived in Haifa recently, making the group one of the largest contingents to arrive in Israel in a single day.

The Israeli Government submitted to the U.N. Security Council a memorandum charging Britain with the "fomenting of an artificial crisis" at the precise moment when armistice negotiations between Egypt and Israel are about to begin in Rhodes under United Nations auspices.

Charges that the British have released 6,000 former Nazi prisoners of war for

training in Egypt for participation in the war against Israel, and that Nazi Generals have been flown from the British zone in Germany by British military planes to assist in the command of the Arab armies, are contained in a secret French intelligence report submitted to Trygve Lie, Secretary-General of the United Nations, to members of the Security Council and to President Truman by the Nation Associates.

The existence since May, 1948, of a "general reign of terror directed against residents of Egypt who are citizens of foreign countries, non-Moslems and Jews" was charged in a press interview by Joseph M. Proskauer, president of the American Jewish Committee; Jacob Blaustein, chairman of the organization's executive committee; and Joel D. Wolfsohn, director of overseas operations for the American Jewish Committee.

The officials cited a memorandum prepared by the legal and overseas staffs of the Committee, which pointed out that rigid Egyptian censorship has largely obscured the situation, but that official government documents and reliable eyewitness reports have revealed the nature of government decrees and press-incited mob violence which have in a few months gone far to destroy the security and position of foreign nationals and of the 75,000 Jews living in Egypt.

The American Jewish Committee officials have called for American diplomatic intercession with the Government of Egypt against these threats to the security and interests of American and other nationals in Egypt and against the invasion of the rights of Jews and other non-Moslems there.

Careful screening of displaced persons entering the United States under the Displaced Persons Act was urged by several major Jewish organizations, it was announced here by the National Community Relations Advisory Council.

Citing testimony of UNRRA, I.R.O., and other officials, the American Jewish

Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee, the Jewish War Veterans, and the N.C.R.A.C. declared in a statement that there are many former Nazi collaborators and other persons of Nazi sympathies in the displaced persons camps. The statement added "that American public opinion generally will demand screening techniques to bar Nazis, their collaborators and all others contaminated with racism and totalitarianism as rigorous as those now properly being used to bar Communists."

Plans for ORT activities throughout the world which will involve the expenditure of \$6,500,000 in 1949 were outlined here by Dr. David Lvovitch, chairman of the executive committee of the World ORT Union, upon his arrival from Europe.

He reported that ORT has submitted to the French Government a three-year plan for the vocational training of 65,000 Jews in France and French North Africa.

President Truman indicated that he would take action "right away" to translate his civil rights program into legislation, a delegation of the National Citizens Council on Civil Rights, headed by Herbert Bayard Swope, which called on the President, reported. Mr. Swope described the President's determination to push the civil rights program "as the most courageous thing that has been done since Abraham Lincoln." Other members of the delegation included former Secretary of War Robert P. Patterson and Morris L. Ernst.

Prof. Albert Einstein left Brooklyn Jewish Hospital after undergoing an abdominal operation, and warned against a "cheap compromise" with power politics by the U.N. in Israel. He maintained that the failure of the United Nations to solve the Palestine problem to date was weakening its authority throughout the world.

The transmission of funds to individuals in Israel, arrangements for which were recently concluded in Tel Aviv, began, it was announced by HIAS. Cash remittances for newly-arrived immigrants

in Israel will be accepted at the HIAS Immigrant Bank here.

☆

Dr. Bernard Joseph, Israeli military governor of Jerusalem, has revealed that the Israeli Government is planning to launch a "little TVA" at a cost of approximately \$200,000,000 to make the Negev a home for 300,000 Jewish refugees. The establishment of many new settlements in that area has already been blueprinted and construction will begin as soon as the necessary funds can be made available. He said that there are, at present, 25 Jewish settlements in the Negev which formed the backbone of the successful defense by the Israeli Army. In the next decade, 300,000 Jews will be settled there, he added.

☆

Mapam, the only Zionist group in Rumania not dissolved in the recent suspension of Zionist activities in this country, indicated that it will eventually dissolve itself. A Mapam spokesman said that the organization has already reduced its activities to a minimum.

The Rumanian Zionist groups voluntarily disbanded in the suspension program are Mapai, the General Zionists, Havoeev Hazioni, Mizrahi and Has-monea, a student body. The Hechalutz organization is still in existence because of the difficulty encountered in dissolving the large number of its camps in which prospective immigrants to Israel receive agricultural training.

☆

The Spanish Government published a decree permitting Sephardic Jews, descendants of the Jews driven out of Spain in 1492, to return to the country. The decree appeared in the current issue of the official Government Journal.

☆

President Truman asked Congress to grant the Displaced Persons Commission a \$5,200,000 appropriation for its work in bringing displaced persons to this country during the last half of this year and the first six months in 1950.

In his budget, delivered to Congress, the President said: "It is my hope that the present Displaced Persons Act will be speedily stripped of its restrictive and discriminatory provisions in order that we may make a contribution to this program more worthy of our best traditions."

President Chaim Weizmann of Israel, Premier Ben Gurion and Finance Minister Eliezer Kaplan have jointly appealed to Henry Morgenthau, Jr., to accept for a third term the general chairmanship of the United Jewish Appeal.

A statement declaring that "the overwhelming majority of American Zionists reject and will never accept" conditions by Henry Morgenthau, Jr., which would provide for the re-employment of Henry Montor in the United Jewish Appeal, was issued here under the signatures of Dr. Abba Hillel Silver, Dr. Emanuel Neumann and a number of other leaders of the United Palestine Appeal. The statement was issued in connection with the appeal to Mr. Morgenthau to accept the chairmanship of the United Jewish Appeal for 1949.

☆

The Chief Rabbinical Council for Israel proclaimed the tenth day of the Hebrew month Teveth and traditionally

a fast day, as a day of remembrance for the 6,000,000 European Jews who perished at the hands of the Nazis during the war.

A special memorial light was kindled in Jewish homes and synagogues on this day recently.

☆

President Chaim Weizmann of Israel was quoted in a dispatch from Rehovoth, his residence, as expressing "deep concern" at the recent deterioration of relations between Britain and Israel and appealing to the British people not to pursue a course which would eventually lead to war.

The report also quoted the Israeli President as denying that "Red planes" were owned by the Israeli Government and asserting that no Soviet citizens were in the Jewish state's armed forces. "Strict neutrality is the lifeblood of the state's existence," he added.

EDITORIALS

[Continued from page 3]

The chalutzim returned to Eretz Yisrael only to discover a land almost devoid of trees. Centuries of neglect had destroyed the once fruitful forests. "*Ki ta-vou el ha-aretz un'ta-tem*, when you come to the land, thou shalt plant." These words of the Bible became one of the guiding slogans of the farmer and pioneer.

Tu Bishvat is a timely reminder that we must aid in this sacred work of planting trees. On occasions of gladness, let us show our thanksgiving by planting a tree. On occasions of sadness, let us perpetuate the memory of a beloved by planting a tree in honor of the deceased.

Some time ago, Dr. Levinthal in his monthly column in the REVIEW, criticized the widespread custom of bringing food or candy when paying a condolence call. Instead, he suggested, the visitor might bring a tree certificate testifying to the planting of a tree in Israel in memory of the deceased. Indeed, how much more significant such a gift would be for what is more beautiful than a tree! What finer tribute can we pay than to plant new life, and to aid in the rebuilding of the land of Israel. Each person must join wholeheartedly in the celebration of the New Year of the

Trees. Remember Tu Bishvat—plant a tree!

—MORDECAI H. LEWITTES.

Professor Ginzberg's 75th Birthday

DURING the past month Jewish scholars throughout the world commemorated the 75th birthday of that great sage and teacher, Professor Louis Ginzberg. That popular radio program, "The Eternal Light," sponsored by the Jewish Theological Seminary of America, paid him a fitting tribute on the Sunday of his anniversary when it featured the life of the Gaon of Wilna. For Professor Ginzberg is not only a descendant of the Gaon, but also the inheritor of his genius and brilliance. Great in every field of Jewish learning, he stands unique, recognized by all scholars as master of them all. What a privilege for our generation, particularly here in America, to have this true Gaon in our midst. We of the Brooklyn Jewish Center join his hosts of admirers in offering our fervent prayers that this outstanding scholar in Israel and all his dear ones may be blessed with health and strength so that he may continue to enrich our spiritual and intellectual life for many, many years to come.

—DR. ISRAEL H. LEVINTHAL.

NEWS OF THE CENTER

Rabbi Saltzman to Speak on "The Chosen People Choose A Government," This Friday Night

THIS Friday evening, January 28th, at our Late Friday Night Lecture Services, Rabbi Manuel Saltzman will occupy the pulpit and speak on the subject "The Chosen People Choose A Government." In this lecture he will discuss the election of a new government in Israel in the light of one of the most vital concepts in Judaism—"The Chosen People."

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

At our Late Friday Night Lecture Services on February 4th, Rabbi Levinthal will speak on "An Early Chapter In Zionist History Worthy of Remembrance."

Inta-League News

THE Inta-League made strides to achieve the goals of their social, athletic and cultural programs during the year 1948. In the last few weeks the programs were devoted to cultural work. On January 1st the club held a very interesting quiz and prizes were given to the winners. On January 8th, the Hadassah film, "Tomorrow Is A Better Day," was shown, after which a discussion relating to the new Israel government was held. An evening of Hebrew song conducted by Herb Kummel, leader of the group, was held on January 15th. **Special Music Service**

In honor of Music Month the Center will hold a special service devoted to Jewish music on Friday evening, February 18th.

Following a brief introductory sermon to be delivered by Rabbi Levinthal, there will be an elaborate musical program prepared by Mr. Sholom Secunda, Music Director of the Center, with our Cantor Rev. William Sauler as soloist; Miss Ann Bernstein and Jerry Robbins as assistant soloists.

The program will be rendered by the members of the Center Choral Group and the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Candle-lite Girls Club Activities

EVERY Saturday evening between 7 and 9 o'clock the Candle-Lite Club, a group of 15 to 20 ten and one-half-year old girls hold their regular weekly meetings. This year their program has consisted of the learning and singing of Hebrew songs and dances. Folk tales and stories, such as "The Jew of Chalem," and Peretz Stories were read and discussed, all leading to a more complete understanding of Jewish culture and tradition. Besides these entertaining and educational

evenings the group spends the first Saturday evening of every month in the gymnasium playing games and making use of the Center's gym facilities. Chanukah was celebrated by taking part in a dramatic presentation. The Candle-Lites are eagerly looking forward to the continuation of their interesting programs and the arrangements of such social affairs as an Oneg Shabbat, parties and participation in the coming Chamisha O'ser B'shvat Festival rally. The leader of the Candle-Lites is Ruth Galad.

IN THE HEBREW SCHOOL

THE CHANUKAH entertainment held on two successive weeks, December 26th and January 2nd for the Hebrew and Religious Schools proved to be a great success. The program was: "I had a little Dreydl," sung by Ruth Schiff and Arthur Kaplan; "The Chanukah Letters" by the students of Mrs. Weinreb's and Miss Wiedman's classes; "The Lighting of the Candles" by Stanley Weinstock, Allen Schaeffer, and Arthur Rudy; Choral songs: "Emek, emek," "Zemer lach," "Chanukah Chag Yafeh"; Palestinian dances by Miss Mogliensky's class—June Beskin, Helen Block, Natalie Citron, Rhoda Freedman, Susan Goldstein, Deanna Kabram, Harriet Kamelhar, Lois Kipness, Hermine Nussdorf, Regina Regal, Sarah Smiley, Lenore Weisman, Carol Wolinsky, Lois Zimmerman, Natalie Demsky, Lynn Walzer.

A play, "The Candle That Smoked," was performed by the Hebrew Dramatic club, under the direction of Mrs. Zusan. The players were: Allen Gnaizda, Lila Berger, Martin Nachimson, Ellen Gofseyeff, Arthur Kaplan, Judy Klepper, Isaac Dressner, Robert Granovsky, Chas. Stein, Madeline Meerbaum, Martin Brownstein, Ruth Schiff, Naomi Schiff, Arthur Teig, Arthur Walder, Allan Pinsky, Ben Breslow, Stephan Robin, Barbara Kaplan, Gabriel Stolzenberg, Larry Levy, Myrna Ziegler, Leslie Krinsky and Barbara Gross.

After the performance, Rabbi Lewittes introduced a magician, who entertained

the students in a true holiday spirit. The music was under the direction of Mr. Sholom Secunda, with Mr. Jacob Grumet at the piano.

☆

On January 9th, 1949, the P.T.A. arranged the second of the Post Bar Mitzvah breakfasts. This was preceded by a service led by George Levy, Dennis Freilich and Robert Kritz. Following the breakfast, Mr. Wm. I Siegel spoke on the proposed constitution for the State of Israel.

Mrs. Stachenfeld and Mrs. Flamm were in charge of arrangements. The P.T.A. is planning a meeting on Wednesday, February 2, 1949, dedicated to the subject, "Know Your Child." It will be led by a parent, teacher and Rabbi, to be followed by a general discussion.

The officers of the P.T.A. for the coming year are: President, Mrs. Kushner; Vice Presidents, Mrs. Davis and Mrs. Altman; Corresponding Secretary, Mrs. Bressman; Recording Secretary, Mrs. Spinrad.

The members of the board are: Mesdames, Kaplan, Davis, Altman, Klepper, Flamm, Rosenbaum, Goodman, Bromberg, Buchman, Gluckman, Goldstein, Stachenfeld, Granovsky, Berlowitz and Gittelman.

☆

In place of the regular Hebrew School assembly, a service was held on Sunday, January 9, 1949. The following led in

[Continued on page 22]

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AARON, DR. JULES B.

Res. 139-04 Rockaway Beach Blvd.

Bus. Physician

Married

Proposed by Hyman Aaron,

Dr. Jacob Halperin

BECKER, HENRY

Res. 250 Adelphi St.

Bus. Teacher, Bklyn. Tech. H. S.

Single

Proposed by Joan Abrahams,

Joe Kahn

CHERWONSKY, BEN

Res. 792 Montgomery St.

Bus. Jewelry, 27 W. 23rd St.

Single

Proposed by Herbert I. Mero,

Harry Fuchs

DRUCKER, MISS DOROTHY

Res. 480 Lefferts Ave.

Proposed by Mildred Turkeltaub

ECKSTEIN, HERBERT

Res. 1494 Carroll St.

Proposed by Eli Godofsky,

Louis Levine

EISENSTAT, MAX

Res. 1805 Park Place

Bus. Lithographic Printing,

15 E. 22nd St.

Single

Proposed by Hy Rosen

EISNER, ABRAHAM

Res. 621 Crown St.

Bus. Spring Prod., 22 Warren St.

Married

Proposed by Charles Dilbert,

Frank F. Rose

ERENSTOFT, DR. ABRAHAM

Res. 705 Howard Ave.

Bus. Dentist, 152 Tapscott St.

Married

Proposed by Alfred Orlin,

Milton Strumpf

FASTOW, ALEX

Res. 281 Sullivan Place

Bus. Mfg., 4901—2nd Ave.

Married

Proposed by Samuel Fastow,

Lilian M. Lowenfeld

FINE, JOSEPH B.

Res. 546 Eastern Parkway

Bus. Millinery, 32 W. 39th St.

Married

Proposed by Abe Mann,

Leo Kaufman

FINK, HAROLD

Res. 305 Linden Blvd.

Bus. Acctg., 277 Bway.

Single

Proposed by Stanley K. Rothstein,

Alden Schwimmer

FOX, DAVID

Res. 138-42—90th Ave.

Bus. Dairy & Grocery, Atlas Terminal

Married

Proposed by Charles Dilbert,

Frank F. Rose

FRIEDKIN, MISS ROSALIND

Res. 651 Alabama Ave.

FROELICH, IRVING

Res. 1462 Park Place

Bus. Plastics Broker, same

Single

Proposed by Abe Mann

GABA, DANIEL LEONARD

Res. 1265 Carroll St.

Student

Proposed by Herman Gaba,

Joseph H. Aaron

GLAZER, LOUIS

Res. 675 Lenox Road

Bus. Lawyer, 580 Fifth Ave.

Married

GLUCK, WALTER M.

Res. 381 So. 1st St.

Bus. C. P. A., 11 W. 42nd St.

Married

Proposed by Joseph Heimowitz

GOLDMAN, HARRY

Res. 252 E. 51st St.

Bus. Dairy & Grocery,

330 Utica Ave.

Married

Proposed by Charles Dilbert,

Frank F. Rose

GORDON, MISS ESTHER

Res. 1573 W. 7th St.

Proposed by Nat Hoffspiegel

HALLEM, MISS SELMA

Res. 1005 Clarkson Ave.

Proposed by Alma Beck,

Phil Rossow

HELLINGER, BEN

Res. 97-11—147th Pl.

Bus. Govt., 253 Bway.

Single

Proposed by Irma Ray Fried,

Harriett Grodus

HOROWITZ, JERALD

Res. 594 Warwick St.

Bus. Law, 152 W. 42nd St.

Single

Proposed by Irma Ray Fried,

Harriett Grodus

JAFFE, MISS SYLVIA

Res. 1245 St. Johns Pl.

Proposed by Abe Mann,

Benj. Nelson

KAHN, CARL A.

Res. 368 Brooklyn Ave.

Bus. Law, 135 Bway.

Married

Proposed by Harry Fuchs,

Sidney S. Leonard

KALB, HAROLD

Res. 1584 St. Johns Pl.

Bus. Women's Wear, 34 E. 14th St.

Single

Proposed by Herman Rossler

KAPLAN, DR. JACOB I.

Res. 139 Schenectady Ave.

Bus. Dentist, same

Single

Proposed by Shirley H. Kaplan

KATZ, MISS MARIAN E.

Res. 858 Lafayette Ave.

Proposed by Abraham Pindek,

Abe Mann

KAYTON, SIMON B.

Res. 1298 Carroll St.

Bus. Insurance Broker, 25 Cliff St.

Married

Proposed by Dr. Harry Kaiser,

Dr. Alexander Slanger

KING, GEORGE L.

Res. 750 Lefferts Ave.

Single

Proposed by Eli I. Godofsky

KUNTZ, LAWRENCE L.

Res. 179D Barbey Dr.

Bus. Jewelry, 42 W. 48th St.

Married

LASHOWER, MISS GWENDOLYN

Res. 1628 Lincoln Pl.

LEVINE, HERBERT

Res. 1164 Rogers Ave.

Bus. Luncheonette, 1688 Pitkin Ave.

Married

Proposed by Charles Dilbert,

Frank F. Rose

LOWENTHAL, SAMUEL

Res. 701 Empire Blvd.

Married

Bus. Shoes, 5—4th Ave.

Proposed by Irving L. Weishar,
A. J. Stelzer
MANDELL, LOUIS
Res. 1215 St. Johns Pl.
Bus. Legal, 320 Bway.
Married
Proposed by Nathan Husid
MANSBACH, HARRY S.
Res. 947 Montgomery St.
Bus. Mfg., 1410 Bway.
Married
Proposed by Samuel Nicoll,
Frank Brodie
MARKINSON, IRVING
Res. 969 Montgomery St.
Bus. Television Servicing, same.
Single
Proposed by Stanley Levenson
Sheldon Levenson
MILLER, MISS BEATRICE
Res. 627 Vermont St.
PION, ARTHUR L.
Res. 205 Parkside Ave.
Bus. Physician's Equip., 172-35 Hill-
side Ave.
Single
Proposed by Gerald Jacobs,
Philip Jacobs
RABINOWITZ, MISS SALLY
Res. 199 Legion St.
RICHMAN, DR. BENJ.
Res. 1480 President St.
Bus. Physician
Married
Proposed by Dr. Max Dannenberg,
Mrs. Lillian C. Klein
RUBIN, ISRAEL
Res. 377 Eastern Pkwy.
Bus. Office Equip., 37 W. 46th St.
Married
Proposed by Reuben Hirsch,
Frank Schaeffer
RUDERMAN, MAX
Res. 70 Lenox Rd.
Bus. Mfg., 360 Furman St.
Married
Proposed by Charles Dilbert,
S. H. Goldberg
SEIDEN, RALPH E.
Res. 1118 Lincoln Pl.
Bus. Women's Wear, 2480 Grand
Concourse
Single
Proposed by Harold Jacobs,
Gerald Jacobs
SHULMAN, PAUL
Res. 1357 Eastern Pkwy.
Bus. Accounting, 521—5th Ave.
Single

SILVERSTEIN, MISS RUTH
Res. 951 Carroll St.
SINGER, MISS LIBBY
Res. 104 Pulaski St.
Proposed by Herbert Schleifer,
Marvin Schecter
SLOBODKA, ELI
Res. 588 Saratoga Ave.
Bus. Dress, 275—7th Ave.
Single
Proposed by Hy Rosen,
Marvin Blickstein
SPATZ, SIDNEY
Res. 1325 Eastern Pkwy.
Bus. Radio Sales, 1705 Pitkin Ave.
Single
Proposed by Shirley Zwirn
SPIELVOGEL, MISS BEVERLY
Res. 103 Pulaski St.
Proposed by Herbert Schleifer,
Marvin Schecter
SUNDACK, MISS TOBY
Res. 1566 Sterling Pl.
THALER, MRS. ANNE
Res. 919 Eastern Pkwy.
Proposed by Emanuel Davis,
Dr. Goldberger
WEILAND, HAROLD
Res. 2100 Westbury Court
Bus. Retail Furrier, 692 Flatbush Ave.
Married
Proposed by Sidney Topol,
Israel Kaplan
WEINSTOCK, DAVID
Res. 218 E. 94th St.
Bus. Mfg., 1186 Bway.
Single
WEISBLUM, JOSEPH
Res. 8701 Avenue B
Bus. Children's Wear, 20 W. 20th St.
Married
Proposed by William Iser
WEISFELD, MISS ROSE
Res. 355 Lefferts Ave.

The following has applied for rein-
statement:
ZUCKERMAN, GEORGE
Res. 805 St. Marks Ave. (Hall B)
Bus. Sporting Goods, 137 Montague
St.
Married

Additional Applications

ANSTENDIG, SAM
Res. 1030 Carroll St.
Bus. Buyer, 450—7th Ave.
Single
Proposed by Harry and Milton Nass

BRATSPIS, DR. EDWARD P.
Res. 210 Linden Boulevard
Bus. Physician
Married
Proposed by Abraham Kimmel,
Geo. Gerlin
HARRIS, MILTON
Res. 4811 Church Ave.
Bus. Elec. Contr., 195 Broome St.
Single
Proposed by Dr. Milton E. Rappaport,
Dr. Sol A. Gross
HIMBER, MISS CIEL
Res. 100 Taylor St.

Sam Schoenfeld Heads Basketball Officials

Sam Schoenfeld, Physical Training Director of the Center, was elected President of the newly formed Collegiate Basketball Referees' Association, comprising officials from all States along the entire Eastern Coast.

Personal

Mr. Gerard Weinstock, son of Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway, has been elected a member of the Board of Directors of the Merchants Bank of New York.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for the purchase of Prayer Books and Talleisim from the following:

Mr. and Mrs. Julius Sepowitz in honor of the Bar Mitzvah of their grandson.

Mr. and Mrs. A. Silverman in honor of the marriage of their daughter Kaley.

Daily Services

MORNING services at 8:00 o'clock.
MINCHE services at 4:45 p.m.

Sabbath Services

Friday evening services at 4:45.

Kindling of candles at 4:48 p.m.

Sabbath services, Parsha "Vayera"—Exodus 6:2 - 9:35, Prophets Ezekiel 28:25 - 29:21 will commence at 8:45 a.m.
Mincha services at 4:45 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue his lecture in Yiddish this Saturday afternoon at 4:00 p.m.

PAGING SISTERHOOD!

DURING the month of February we shall celebrate Jewish Music Month. Let us remember that our ancestors praised the Lord in psalm, in verse and in song. Folk-songs reflect and depict the life of a people. "Das Yiddishe Lied" includes songs which mirror all phases of Jewish life: there are cradle-songs, "cheder" songs, haunting melodies of Jewish wanderers, songs of hope and aspirations, songs of tragedy, joyful Chassidic chants, and, more recently, exuberant Palestinian tunes symbolizing the pattern of life in modern Israel. If it is true that "a song will outlive all sermons in the memory," then the Jewish *Nigun* is immortal. Remember, then, to make Jewish music sound the year 'round—not just a month. Shir hashirim!

—SARAH KLINGHOFFER,
President.

Our General Meeting:

A beautiful Chanukah prayer read by Sarah Epstein, emphasizing the necessity for rededication to Jewish ideals, preceded a memorable and entertaining evening. Our President, Sarah Klinghoffer, welcomed the new members, citing the activities and the goals of our Sisterhood. The order of business included a report on the Chanukah party given by us to the invalids at the Jewish Home for Chronic Diseases, an appeal to offer vigorous aid to the SOS drive, a report by Mrs. Zakhem on the Cheer Fund, and a reminder to the women to attend the December 27th luncheon of the Women's League and the January 12th all-day conference and luncheon of the Federation of Jewish Women's Organizations. She also recommended that our women read the autobiography of Chaim Weizmann in the *Herald-Tribune*. In celebration of Jewish book month, she urged members to purchase, read and present Jewish books. Beatrice Shaeffer, Torah Luncheon Chairman, announced further details of our Torah event to be held on Wednesday, March 9th, stressing the need for supporting the Jewish Theological Seminary Scholarship Fund because it aids our future leaders and teachers.

Lila Leonard, chairman of the pro-

gram, extended a cordial welcome to our new members, explaining to them the spiritual, social and cultural values to be derived from active participation in our organization. In a meaningful message, Rabbi Levinthal emphasized the beauty of a home which has Jewish books on its shelves. He begged us to surround our children with a joyous atmosphere of Chanukah, teaching them that our celebrations are equally as beautiful as the Christmas holiday. A musical interlude was provided by Miss Gisella Worth, violinist, accompanied by Miss Joan Schlesinger. Her repertoire included several compositions by our own musical director, Sholom Secunda. The last item on the program was an arresting book review by Mrs. Henrietta Shapiro, who told about "The Jewish Pope," the legend of a Jewish boy who became a pope at the age of 23.

An innovation at our meeting, presentation of a door prize to the holder of a lucky number, was well received. The prize, the Granados' book, "Birth of Israel," was won by Mrs. Israel H. Levinthal, who asked that it be returned for another drawing at the next meeting. When the social hour followed and refreshments were served, we had forgotten the white blanket of snow outside which had prevented many from attending. We regret that they missed a most enjoyable evening.

Board Meeting Report:

Tickets for our Torah Scholarship Luncheon are now available, and all members are requested to make their reservations. The date is Wednesday, March 9th, and the cost is \$6.11 for a member, and \$1.50 additional for each guest (non-member). Every member will receive a letter giving all details.

☆

Beware of fraudulent collectors for the SOS under Haganah pretenses. Ask for SOS credentials when you make your contributions.

☆

Sisterhood will be the hostesses to the Brooklyn Branch of the Women's League on February 17th at the center. An excellent program will be presented and all

Sisterhood members are asked to come and make our guests welcome.

☆

All those interested in a Sisterhood Leadership Course to be given during five once-a-week day sessions, at the Kings Highway Jewish Center, East 12th Street and Avenue P, under the sponsorship of the Women's League, will please notify Sarah Epstein.

☆

The New York Board of Rabbis who serve city and Jewish hospitals request that our women visit sick and lonely patients at the Kingston Avenue Hospital, 900 Albany Avenue. Arrangements for such visits may be made with Dr. Fedder, of the Community Council.

☆

It was voted that Sisterhood contribute toward the building fund of the Hillel Branch at Brooklyn College.

☆

SOS contributions include material furnished by Mrs. J. Rutstein. Our members are continuing to give active aid to Chairman Shirley Gluckstein.

☆

The Kiddush on January 29th, for the Junior Congregation, will be sponsored by Mrs. Hannah Jaffe in honor of her son's marriage. The Kiddush for April still needs a sponsor. Anyone wishing to celebrate a *simcha* or commemorate a sorrow may undertake such a sponsorship. Please call Mrs. H. Rachmil, NE. 8-4864.

☆

We are most pleased to announce the following committee to take charge of Sisterhood's United Jewish Appeal Drive: Chairman, Mary ("Hershey") Kaplan; co-chairmen, Mesdames Ruth Bernhardt, Sylvia Dilbert and Mollie Markowe. The special gifts chairman will be Lillie Lowenfeld, with Mrs. Bertha Greenblatt as co-chairman.

Cheer Fund Donor List:

In celebration of Chanukah — Mr. Shpall's Monday A.M. class; in honor of her birthday—Kate Salit; in honor of her 35th anniversary—Mrs. Henry Gross; in honor of Mrs. Salit's birthday—Ruth Bernhardt; in honor of grandson's marriage—Mrs. Samuel Katz; in memory of Mrs. S. Klinghoffer's father—Sylvia Dilbert; in honor of her birthday—Bertha Greenblatt.

[Continued on page 23]

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Markowe, Benjamin
Posner, Mrs. Rose
Prince, Mrs. Frances (in memory of husband Abraham Prince)
Rawick, Julius L. (in memory of Minnie Shapiro)
Schnell, Mrs. Louis
Shakun, Joseph
Spinrad, Phineas

Anonymous
Aminoff, Michael (in memory of father and mother)

- Atlas, Bertha E. and Hazel E. (in memory of Nettie Atlas)
- Barnett, Paul
- Beispeil, Philip S. (in memory of parents Louis and Sarah Beispeil)
- Bergmann, Bernard J.
- Blickstein, Harry
- Brown, Sidney H.
- Buchman, Harry
- Dan, Dr. Julius
- Dannenberg, Dr. Max (in memory of Joseph Dannenberg)
- Eisner, Felix
- Friedman, Alex
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- Gittelman, Dr. Isaac F.
- Glaubman, Harry (in honor of parents Mr. and Mrs. David Glaubman, Mrs. Ida Wolf)
- Glaubman, Louis (in memory of parents David and Rissa)
- Goell, Milton J.
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- Goldman, A. L.
- Goldsmith, Emanuel
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- Hoffman, Mrs. Louis H. (in honor of departed father George Granowitz)
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- Rivkin, Louis
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- Rosen, Louis
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- Rothstein, Herman
- Rutenberg, Morris
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- Schless, Charles J.
- Seril, Abraham
- Servetah, Fred (in memory of wife's father Meyer Gibbel)
- Shapiro, Jacob
- Shear, Helen (in memory of parents)
- Silverstein, Dr. I. Spencer
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- Stark, Ed
- Strauss, Irving P.
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- Teller, Henry
- Weinstein, Abraham
- Wiener, Isaac
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- Albert, Samuel (in memory of parents Rebecca and Jacob Albert)
- Berlowitz, Harold D. (in memory of father Jacob)
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- Zimmerman, Julius
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- Miller, Paul (in memory of father Meyer Chimerine)
- Cohen, Jeanette
- Morris, Helen R. (in memory of grandfather Morris Blich)
- Rakofsky, Ida

In the Hebrew School

[Continued from page 17]

Conrad Lefkowitz, Herbert Kasnetz, Sol Tanenzapf, Robt. Spevack and Jerome Kern.

☆

At a meeting of the Brooklyn United Synagogue Schools, Rabbi Lewittes delivered a brief talk on our High School.

Students of the Hebrew School raised \$358.78 for the Jewish National Fund, in connection with the Zion Tag Day. The J. N. F. has sent the following communication to the school: "May we take this opportunity, on behalf of the Jewish National Fund Administration to express to you, and through you, to the young volunteers, our deep gratitude."

DISCUSSION OF PROPOSED ISRAELI CONSTITUTION

A Discussion by
LOUIS J. GRIBETZ
and

WILLIAM I. SIEGEL
on

"THE PROPOSED ISRAELI CONSTITUTION — IS IT ADEQUATE?"

Will be held at the next meeting of the Eastern Parkway Zionist District at the Brooklyn Jewish Center
on

Monday, Feb. 7, 8:15 p.m.

MAURICE M. BOUKSTEIN
will be the Moderator

Junior Clubs

THE Junior Clubs will celebrate "Jewish Music Month" and Chamisha O'ser B'shvat on Saturday evening, February 19th.

Junior League

THE next regular meeting of the Junior League on Thursday evening, February 3rd, is set aside as the regular monthly "Open Meeting." These meetings need no explanation—they stand for a good time with pleasant companions. We hope to be seeing all Junior Leaguers there.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Alexander Lefkowitz of 515 Crown Street on the Bar Mitzvah of their son, Conrad, which will be celebrated at the Center this Sabbath morning, January 29th.

PAGING SISTERHOOD

[Continued from page 20]

Committees:

Members of the religious committee—please appear for the Kiddush service at the Junior Congregation and help with the table arrangements.

Will all hostesses for our general Sisterhood meetings please come early and assist with the refreshments?

March of Dimes — Boy and Girl Scout Drives:

All Sisterhood members desiring to make contributions to any of these causes are asked to send their checks to the Sisterhood so that we too may show participation in communal activities.

Calendar of Coming Events:

January 29 — Kiddush for the Junior Congregation sponsored by Mrs. Hannah Jaffe.

February 14 — Sisterhood Board Meeting.

February 17 — Sisterhood hostess to Women's League meeting in the Center.

February 21 — Jewish Music Month. General Sisterhood meeting in the evening; special program under the supervision of Musical Director S. Secunda.

MARCH 9 — TORAH FUND DESSERT LUNCHEON. Following is a copy of the ticket we urge you to buy:

TORAH SCHOLARSHIP FUND DESSERT LUNCHEON

given by
THE SISTERHOOD
of

THE BROOKLYN JEWISH CENTER
WEDNESDAY, MARCH 9, 1949
at 12:30 o'clock

Subscription: \$6.11 for member.

Guest: \$1.50 additional.

S. O. S. Campaign

CANNED food and infant layettes are urgently needed for displaced persons overseas. These items may be brought directly to the Center.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard on the celebration of their thirty-second wedding anniversary on January 24th.

Mrs. Meyer A. Rosen of 480 Eastern Parkway on the celebration of her seventy-fifth birthday on January 29th.

THE YOUNGER MEMBERSHIP

NEWS OF NOTE: The YFL turned out en masse for the Mid-Winter Conclave of the Metropolitan Council of Young People's Leagues of the United Synagogue held on January 21-23. BJC's representation, about 100 members, was the largest present. Our thanks go to Lillian Schlusel for her work in helping to reach this total. We hope to enlist her valuable aid for the next important event on the YPL schedule, the National Mid-Winter Educational Conference to be held on Sunday, February 20, at Temple Har-Zion, Philadelphia. The theme of the Conference is "Living as a Jew Today." Nationally known leaders in Jewish life will speak and lead in discussions. More about this at a later date, but reserve February 20.

CALENDAR OF FUTURE YFL EVENTS: Tuesday evening, February 1: YFL is privileged to have as its guest speaker Mr. Schimon Rosowsky, of Israel. Mr. Rosowsky left Russia for Palestine in 1933, became a resident of Jerusalem, and studied in the schools of Palestine. He soon joined the Haganah and graduated to the Palmach, the Commando unit. Mr. Rosowsky is studying engineering in the United States, and comes to us well qualified to discuss the opportunities in the new Jewish State.

Tuesday evening, February 8: YFL opens its UJA drive with a wonderfully planned evening in the form of a cabaret night, featuring Bob Norman and his Orchestra. YFL has one aim in 1949 — to double last year's contribution to UJA, and the committee headed by Jerry Jacobs, Mike Kahn and Pearl Horowitz needs your active help to do the job. Please contact any one of them if you can help in soliciting pledges and contributions during the ensuing weeks. Admission to the Auditorium on the 8th will be limited to members only; come early . . . learn what UJA is doing this year. Your pledge will be solicited during the evening.

Tuesday evening, February 15: YFL surveys the Yiddish Theatre. Our program in celebration of Jewish Music Month is being planned and will be presented by Sholom Secunda, music director of the Center and luminary of the

Yiddish Theatre. This program will be a unique opportunity to learn what makes the Yiddish Theatre the great vibrant art force that it is in New York.

PERSONALITY NOTES: Congratulations to Harry Zucker on his election to the Board of Governors of the Center, and to Irv Rubin, Jerry Jacobs and David Gold on their re-election to the Board. We welcome to the roster of the YFL Executive Committee Joyce Schlossberg, Pauline Magid, Buddy Lowenfeld, Mike Kahn and Harry Smoler, appointed to fill existing vacancies.

REPORT FROM THE PRESIDENT: YFL extends a warm welcome to all new members; we hope you become active in the Center organizations, and join our committees. We are planning another Sunday afternoon welcoming party to all who have joined in recent months, and invitations will shortly be in the mail. If you are interested in program planning, entertainment, aiding in our money drives, or if you have special interests please see Sylvia Salin who heads our Social Committee. She will place you, and aid in organizing special interest groups. May I urge all of our members who have not done so to join the Zionist Organization of America. The Center, in cooperation with District 14, is now conducting a membership drive for ZOA, and a money drive for the purchase of land in Palestine. A Young Folks Committee is working with the Center for this purpose. Add your name to the growing list. Remember, the freedom of Israel can only be achieved through strength of numbers.

—DAVID GOLD.

Post-Consecration Mid-Semester Reunion

THE Post-Consecration Group will have its mid-semester reunion and Ch-misha O'ser B'shvat affair on Monday evening, January 31st at 8:30 o'clock. An interesting program has been arranged. One of the latest Israeli films will be shown; a report on a recent trip to Israel will be delivered, followed by refreshments served by the Center Sisterhood. All Post-Consecrants are cordially invited to attend.

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Mr. Lester Lyons

The Brooklyn Jewish Center Review

March, 1949

A JOURNEY THROUGH PASSOVER

THE STORY OF EVENTS AND PERSONALITIES
ASSOCIATED WITH PESACH — TOLD BY
FAMOUS AUTHORS

A WONDERFUL LIFE WITH MOTHER

By LAZAR LEVINTHAL

THE DUAL CITIZENSHIP BOGEY

By DR. ISRAEL H. LEVINTHAL

NEW BOOKS

Reviewed by JACOB KAPLAN

NEWS OF THE MONTH

Passover Symbols and Their Meaning

PESACH means "The Pascal Lamb," the blood of which, according to the Bible, was smeared on the doorposts of Israelite homes as a sign to the angel of death to "pass over" the homes of the Israelites.

Haggadah means the "story" of Passover.

Bedikah Hometz means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten

in recollection of the hurried departure from Egypt.

The Four Cups. Each has a specific place in the service. The first serves as the kiddush, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah. Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas, or parsley, is made part of the

meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their task-masters.

The Shank-Bone is emblematic of the pascal lamb.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." It is the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.



This is a reproduction of a rare old Italian plate, dating from 1614, showing the arrangement of Passover symbols, together with a copy of a Haggadah, printed in Germany in the 18th century. Both, the plate and the text, are in the collection of the Jewish Museum in New York.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

MARCH, 1949 — ADAR, 5709

No. 29

POWER POLITICS IN THE NEAR EAST

FOLLOWING the collapse of Bevin's Palestine policy and the subsequent de facto recognition of Israel by Great Britain, there were many among us who looked for an improvement in the relations between England and the new State. There was the hope that, having come to the realization that Bevin's intransigent policy was bankrupt and that the new State of Israel was here to stay, the realistic British would adopt a more conciliatory attitude so that the Jews could gradually adjust themselves to a feeling of forgiveness for all England's hostility to Jewish aspirations in Palestine and its many acts of injustice against Jews in their homeland.

The first indication that England has not gone through the transformation we hoped for came when she failed to vote in favor of admitting the State of Israel as a member of the United Nations when the application was presented to a recent Security Council session.

Next came reports of the installation of English troops at Aqaba under the flimsy pretext that they were requested to do so by her satellite, Transjordan. This move was a clear violation of Security Council truce decision, and was so branded by Dr. Ralph Bunche, the acting United Nations mediator. The Israeli Government has filed its protest with the United Nations and it remains to be seen what action will be taken to stop British meddling in Near Eastern affairs.

The action of Great Britain in assisting Transjordan has had its repercussions in another portion of the Arab world. Reports have been published that France,

too, is planning to lift its embargo and supply arms to Syria and Lebanon "to protect themselves against an ever-growing Transjordan."

Encouraged by the help given to them by Great Britain, the Arabs, defeated in their attempt to crush the Jews in Palestine, have taken on a new attitude of belligerency that may threaten the peace in that part of the world and obliterate the armistice pacts negotiated between

Israel and the neighboring Arab States under the aegis of the United Nations. There is an increased sabre-rattling, and we hear threats that strengthened Arab forces will yet seek revenge and attempt to dispose of the infant Jewish State.

All this leads to but one conclusion. Israel cannot rely entirely on the treaties of peace signed with the Arab neighboring countries. They must ever be on the alert, and by strengthening its own defenses be ready for any eventuality.

—JOSEPH GOLDBERG.

TWO NOTABLE ANNIVERSARIES

THE Jews throughout the world, as well as the leaders of thought in America and in other countries, celebrated during the past month two notable anniversaries—the seventieth birthday of Albert Einstein and the seventy-fifth birthday of Stephen S. Wise. It is hardly necessary to narrate the remarkable achievements of either of these great men. Their names have become symbols of unbounded and selfless service in the interests of the improvement and ennoblement of human life.

We of the Brooklyn Jewish Center fondly recall the visit of Prof. Einstein at our Center in 1934, when he dedicated the Library, containing the Nazi-banned books. We remember his words of wisdom which urged the rededication of everyone to the ideals of democracy if human life was not to degenerate to that of the beast.

And we know the great interest which Dr. Wise has ever shown in the work of our Center, and what a great friend

he has been to all associated with him in the revitalization of Jewish life.

Both Dr. Einstein and Rabbi Wise must feel a special joy on these anniversaries because they coincide with the fulfillment of the dream of Israel Reborn, a cause to which they gave so much of themselves.

We offer a fervent prayer that our Heavenly Father may bless both of these great sons of Israel with life, health and strength, that for many years their lives may continue to symbolize all that is noblest and worthiest in Man.

—DR. ISRAEL H. LEVINTHAL.

One year ago, on May 14, 1948, the then provisional government of Israel issued a proclamation establishing the Jewish State. Recently, Israel proclaimed the fifth day of Iyar (following the Hebrew calendar) as a national holiday. In commemoration of this historic anniversary, the REVIEW will devote its next issue to the new State.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

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Frank Schaeffer, Secretary

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"JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

An Intimate Chat Between Rabbi and Reader

THE DUAL CITIZENSHIP BOGEY

THE readers of this column will find on another page of this issue of the *Center Review* a copy of a letter which I wrote to Dr. Henry Smith Leiper, and which I believe expresses the sentiments which every self-respecting Jew must have felt when he read in the *New York Times* the extract of the address delivered by Dr. Leiper at a recent meeting of the American Council of Judaism. My letter goes into a detailed analysis of the arguments posed by Dr. Leiper, and the further explanation which he published in the *Times* more than two weeks later unfortunately does not explain, but makes even clearer the correctness of my analysis.

What distresses me most is not this particular address, unjustified as it was, but that it is evidently a part of a definite program sponsored by the American Council of Judaism, and abetted by some prominent churchmen and educators, to frighten American Jewry with the bogey of anti-Semitism in America if American Jewry will persist in helping the new State of Israel to establish itself on firm foundations.

Dr. Leiper is not the first to voice this program of the Council; our own Dr. Gideonse, President of Brooklyn College, recently also gave expression to the same warning, and lately we heard similar words from Prof. Burrows, of Yale. The Council, which fought the establishment of the State of Israel with a vigor fitting for the most rabid anti-Semites, knows that it cannot now fight the State of Israel. So it has adopted this new policy of trying to weaken the support that must come from American Jewry through the specter of anti-Semitism and the charge of dual allegiance.

Nay, more, these weak-kneed Jews of the American Council of Judaism, in their stubborn determination to harm the State of Israel, do not realize that with their constant harping on the theme of dual loyalty they are creating an issue for the anti-Semites which they can use

to their advantage. Not that these people need any issue to justify their hatred, but they can say: "Look, Jews themselves support us in our charge." It is a pity that prominent non-Jews, leaders in the field of religion and education, should lend their prestige to such a nefarious scheme. All the more reason for us, Jews of America, to hurl back this challenge, and to show by our con-

tinued support of Israel that we have faith in the understanding, the sympathy and the true Democracy of America. True Americans will admire and applaud the efforts of its citizens who stand by a new-born State and its people who are struggling to re-establish their national life against the greatest of odds.

Let us show that we are of a more manly stock, that we know our duty as men, as Jews, and as Americans, and shall therefore work, give and sacrifice even more than in the past, to make sure that Israel shall live and thrive.

Israel H. Levinthal

DR. STEPHEN S. WISE CELEBRATES HIS 75th BIRTHDAY

DR. STEPHEN S. WISE has just celebrated his 75th birthday. Congratulatory messages were received by him from numerous Jewish and non-Jewish dignitaries, as well as from Jewish communities in Europe, Latin America, Australia and other areas.

The American Jewish Congress, of which Dr. Wise is president, announced the establishment of four annual Stephen S. Wise awards of \$1,500 each "in recognition of outstanding service or for the encouragement of creative contribution" in the "development of Israel and Israeli-American relations, the defense of the rights and status of Jews in other lands, the enrichment of Jewish cultural and religious life and the guarantee of full civil rights in the U. S. for all persons."

Dr. Wise's birthday celebration was marked at a Golden Jubilee dinner at the Hotel Biltmore here, tendered by the Free Synagogue, which he founded. Outstanding leaders paid tribute to the venerable Jewish leader for his lifetime of service to the Jewish people. Speakers included U. S. Supreme Court Justice William O. Douglas, Bishop G. Bromley Oxnam, Israeli Ambassador to the U. S. Eliahu Elath, U.J.A. general chairman Henry Morgenthau Jr., and many others.

In connection with the dinner, a message from President Truman to Dr. Wise was made public. It reads: "The religious life of the community has been enriched by your eloquent words; you have been a source of encouragement in times of darkness and an inspiration when energies had to be rallied for great causes. Democracy needs the voice of the pulpit to clarify its goals and illumine its ideals. This has been your great contribution regardless of faith or race. I am happy to join the Free Synagogue in saluting you on your 75th birthday and wishing you many more years of health and fulfillment."

Hadassah announced that it will name the apprentices' building in the Brandeis Vocational Center in Jerusalem in honor of "America's leading Zionist." The building was scheduled to be dedicated in Jerusalem by Israeli Minister of Commerce Dr. Fritz Bernstein.

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A JOURNEY THROUGH PASSOVER

THE STORY OF THE EVENTS AND PERSONALITIES ASSOCIATED WITH PESACH
TOLD BY FAMOUS AUTHORS

THE LAWGIVER

By HENRY GEORGE

TO LEAD into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

Such a character in rough but strong outline the tradition shows us—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. From first to last, in every glimpse we get, this character is consistent with itself and with the mighty work which is its monument. It is the character of a great mind, hemmed in by conditions and limitations, and working with such forces and materials as were at hand—accomplishing, yet failing. Behind grand deeds a grander thought. Behind high performance the still nobler ideal.

Egypt was the mould of the Hebrew nation—the matrix, so to speak, in which a single family, or, at most, a small tribe grew to a people as numerous as the American people at the time of the Declaration of Independence. For four centuries, according to Hebrew tradition—that is to say, for a period longer than America has been known to Europe—the growing people, coming a patriarchal family from a roving pastoral life, had been under the dominance of a highly developed and ancient civilisation—a civilisation whose fixity is symbolised by monuments that rival in endurance the everlasting hills—a civilisation so ancient that the Pyramids, as we now know, were hoary with centuries ere Abraham looked upon them.

It is not remarkable, therefore, that the

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A NEW SONG

By JEHUDAH HALEVI

Translated by Nina Salaman

THE day the saved of God
Traversed the deep dryshod,
Then a new song
Sang Thy redeemed throng.

Lo, sunken in deceit
The Egyptian daughter's feet,
The while, the Shulamite
Went shod in fair delight.
Then a new song
Sang Thy redeemed throng.

All that on Jeshurun gaze
Shall see him shined in praise,
For Jeshurun's God arose
Acclaimed by his foes.
Then a new song
Sang Thy redeemed throng.

Thy banners Thou wilt set
O'er those remaining yet,
And gather those forlorn
As gathering ears of corn.
Then a new song
Sang Thy redeemed throng.

Ah, take her as of yore,
And cast her forth no more;
Let sunlight crown her day
And shadows flee away.
Then a new song
Sang Thy redeemed throng.

For Thy beloved throng
Still come to Thee with song,
Singing with one accord:
Now who is like Thee 'mid the gods
O Lord!
Still Thy redeemed throng
Sing a new song.

THE CHARACTER OF MOSES

By HEINRICH HEINE

IT IS strange! During my whole life I have been strolling through the various festive halls of philosophy. I have participated in all the orgies of the intellect. I have coquetted with every possible system, without being satisfied, like Messalina after a riotous night; and now after all this, I suddenly find myself on the same platform whereon stands Uncle Tom. That platform is the Bible, and I kneel by the side of my dusky brother in faith with the same devotion.

What humiliation! With all my learning, I have got no farther than the poor ignorant negro who can hardly spell! It is even true that poor Uncle Tom appears to see in the holy book more profound things than I, who am not yet quite clear, especially in regard to the second part.

... But, on the other hand, I think that I may flatter myself that I can better comprehend, in the first part of the holy book, the character of Moses. His grand figure has impressed me not a little. What a colossal form! I cannot imagine that Og, King of Bashan, could have looked more giant-like. How insignificant does Sinai appear when Moses stands thereon! That mountain is merely a pedestal for the feet of the man whose head towers in the heavens and there holds converse with God. May God forgive the sacrilegious thought; but sometimes it appears to me as if this Mosaic God were only the reflected radiance of Moses himself, whom he so strongly represents in wrath and in love. It were a sin, it were anthropomorphism, to assume such identity of God and his prophet; but the resemblance is most striking.

I had not previously much admired the character of Moses, probably because the Hellenic spirit was predominant in me, and I could not pardon the lawgiver of the Jews for his hate of the plastic arts. I failed to perceive that Moses, notwithstanding his enmity to art, was neverthe-

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ancient Hebrew institutions show in so many points the influence of Egyptian ideas and customs. What is remarkable is the dissimilarity. . . . The striking differences between Egyptian and Hebrew polity are not of form but of essence. The tendency of the one is to subordination and oppression; of the other to individual freedom. Strangest of recorded births! From out the strongest and most splendid despotism of antiquity comes the freest republic. From between the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man.

Consider what Egypt was. The very grandeur of her monuments, that after the lapse, not of centuries, but of millenniums, seem to say to us, as the Egyptian priests said to the boastful Greeks, "Ye are children!" testify to the enslavement of the people—are the enduring witnesses of a social organisation that rested on the masses an immovable weight. That narrow Nile valley, the cradle of the arts and sciences, the scene, perhaps, of the greatest triumphs of the human mind, is also the scene of its most abject enslavement. In the long centuries of its splendour, its lord, secure in the possession of irresistible temporal power, and securer still in the awful sanctions of a mystical religion, was as a god on earth, to cover whose poor carcass with a tomb befitting his state hundreds of thousands toiled away their lives. For the classes who came next to him were all the sensuous delights of a most luxurious civilisation, and high intellectual pleasures which the mysteries of the temple hid from vulgar profanation. But for the millions who constituted the base of the social pyramid there was but the lash to stimulate their toil, and the worship of beasts to satisfy the yearnings of the soul. From time immemorial to the present day the lot of the Egyptian peasant has been to work and to starve that those above him might live daintily. He has never rebelled. The spirit for that was long ago crushed out of him by institutions which make him what he is. He knows but to suffer and to die.

Imagine what opportune circumstances we may, yet to organise and to carry on a movement resulting in the

release of a great people from such soul-subduing tyranny, backed by an army of half a million highly trained soldiers, required a leadership of a most commanding and consummate genius. But this task, surpassingly great though it is, is not the measure of the greatness of the leader of the Exodus. It is not in the deliverance from Egypt, it is in the constructive statesmanship that laid the foundations of the Hebrew commonwealth that the superlative grandeur of that leadership looms up. As we cannot imagine the Exodus without the great leader, neither can we account for the Hebrew polity without the great statesman. Not merely intellectually great, but morally great—a statesman aglow with the unselfish patriotism that refuses to grasp a sceptre or found a dynasty.

The lessons of modern history, the manifestations of human nature that we behold around us, would teach us to see in the essential divergence of the Hebrew polity from that of Egypt the impress of a master mind, even if Hebrew tradition had not testified both to the influence of such a mind, and to the constant disposi-

tion of accustomed ideas to reassert themselves in the minds of the people. Over and over again the murmurings break out; no sooner is the back of Moses turned than the cry, "These be thy gods, O Israel!" announces the setting up of the Egyptian calf; while the strength of the monarchical principle shows itself in the inauguration of a king as quickly as the far-reaching influence of the great leader is somewhat spent.

It matters not when or by whom were compiled the books popularly attributed to Moses, it matters not how much of the code there given may be the survivals of more ancient usage or the amplification of a later age; its great features bear the stamp of a mind far in advance of people and time, of a mind that beneath effects sought for causes, of a mind that drifted not with the tide of events but aimed at a definite purpose.

The outlines that the record gives us of the character of Moses—the brief relations that wherever the Hebrew Scriptures are read have hung the chambers of the imagination with vivid pictures—are in every way consistent with this idea. What we know of the life illustrates what we know of the work. What we know of the work illumines the life.

THE GENERATION OF THE DESERT

Abraham Ibn Ezra

WE MAY wonder that the great host of 600,000* were afraid of their pursuers. Why did they not fight for their lives and the lives of their children? The reason was that the Egyptians were masters over Israel, and the generation who went out of Egypt had from their youth learned to suffer the yoke of Egypt and their spirits were low. How could they turn and fight their masters? Moreover, Israel was weak and not trained for war. Amalek attacked them with small numbers, and but for the prayer of Moses would have vanquished Israel. The Lord alone . . . caused all the male generation who went out of Egypt to die. For they were not strong enough to fight the Canaanites. Until there arose another generation—the generation of the desert—who had not known the Exile, men of valour and freedom. (*Commentary on Exodus xiv.*)

* The number of Israelites at the Red Sea according to tradition.

It was not an empire, such as had reached full development in Egypt or existed in rudimentary patriarchal form in the tribes around, that Moses aimed to found. Nor was it a republic where the freedom of the citizen rested on the servitude of the helot, and the individual was sacrificed to the state. It was a commonwealth based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and fig tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which, for even the bond slave, there should be hope, in which for even the beast of burden there should be rest. A commonwealth in which, in the absence of deep poverty, the manly virtues that spring from personal independence should harden into a national character—a commonwealth in which the family affections might knit their tendrils around each member, binding with links stronger than steel the various parts into the living whole.

It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic code. Its sanctions are not directed to securing the strong in heaping up wealth so much as to preventing the weak from being crowded to the wall. At every point it interposes its barriers to the selfish greed that, if left unchecked, will surely differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, the debt that cannot be paid is cancelled, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the dominant idea is that of our homely phrase—"Live and let live!"

And the religion with which this civil policy is so closely intertwined exhibits kindred features—from the idea of the brotherhood of man springs the idea of fatherhood of God. Though the forms may resemble those of Egypt, the spirit is that which Egypt had lost. Though a hereditary priesthood is retained, the law in its fullness is announced to all the people. Though the Egyptian rite of circumcision is preserved and Egyptian symbols reappear in all the externals of worship, the tendency to take the type for the reality is sternly repressed. It is only when we think of the bulls and the hawks, of the deified cats and sacred ichneumons of Egypt, that we realise the full meaning of the command, "Thou shalt not make to thyself any graven image!"

And if we seek beneath form and symbol and command the thought of which they are the expression, we find that the great distinctive feature of the Hebrew religion, that which separates it by such a wide gulf from the religions amid which it grew up, is its utilitarianism, its recognition of divine law in human life. It asserts, not a God who is confined to the far-off beginnings or the vague future, who is over and above and beyond men, but a God who in His inexorable law is here and now; a God of the living as well

as the dead; a God of the marketplace as well as of the temple; a God whose judgments wait not another world for execution, but whose immutable decrees will, in this life, give happiness to the people that heed them and bring misery upon the people who forget them. Amid the forms of splendid degradation in which a once noble religion had in Egypt sunk to petrification, amid a social order in which the divine justice seemed to sleep, I AM was the truth that dawned upon Moses. And in his desert contemplation of nature's

flux and reflux, the death that bounds life, the life she brings from death, always consuming yet never consumed—I AM was the message that fell upon his inner ear.

In the full blaze of the nineteenth century, when every child in our schools may know as common truths things of which the Egyptian sages never dreamed; when the earth has been mapped and the stars have been weighed; when steam and electricity have been pressed into our ser-

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THE DEAD OF THE WILDERNESS

By CHAIM NACHMAN BIALIK

Translated by Maurice Samuel

DEEP is the sleep of the heroes . . . and cycle succeeds unto cycle.

But there are moments when, tortured too long by the silence eternal, Wild with unbearable sickness of aeons, the desert uprises,

Wakens and rages for vengeance against the inhuman Creator,

Raises a column of sand to ascend to the fastness of heaven,

Once and for ever to meet Him and shatter the throne of His glory.

Once for the torture eternal to loose the floods of its fury,

Sweep His whole world into darkness and bring back the kingdom of chaos . . .

And in that instant—

Wakes the terrible power that slumbered in chains,

Suddenly stirs and arises the old generation of heroes,

Mighty in battle: their eyes are like lightning, like blades are their faces.

Then flies the hand to the sword.

Sixty myriad of voices — a thunder of heroes—awaken,

Crash through the tempest and tear asunder the rage of the desert.

Round them in wildness and blindness: "We are the mighty! And they cry:

The last generation of slaves and the first generation of freemen!

Alone our hand in its strength

Tore from the pride of our shoulders the yoke of bondage.

We lifted our heads to the heavens and behold their broadness was narrow in the pride of our eyes,

So we turned to the desert, we said to the Wilderness: "Mother!"

Yea, on the tops of the crags, in the thickness of clouds,

With the eagles of heaven we drank from her fountains of freedom.

And who is lord of us?

Even now, though the God of vengeance has shut the desert upon us.

A song of strength and revolt has reached us, and we arise.

"To arms! To arms! Form ranks! Forward!"

In spite of the heavens and the wrath thereof.

Behold us! We will ascend

With the tempest!

Though the Lord has withdrawn His hand from us,

And the Ark stands moveless in its place, Still we will ascend—alone!

Even under the eye of His wrath, daring the lightning of His countenance,

We will carry with storm the citadels of the hills,

And face to face in combat encounter the armed foe!

Listen!

The storm, too, calls to us—"Courage and daring!"

To arms! To arms! Let the hills be shattered and the mountains blasted into dust,

Or let our lifeless bodies be heaped in countless cairns.

Forward!

On to the hills!"

THE SEDER OF THE DOGS

By JUDAH LEIB PEREZ

WHEN the Baal Shem, the great leader of the Hassidim, still lived, many men would come to visit him from various parts of the country. They came to hear him speak and to receive his blessing.

Among these "pilgrims" there was one Jew who had just become rich—very rich, and I need hardly tell you he was a pest.

I don't mind referring to him by name. Let him come and choke me if he will . . . Yankel, of Konska-Vola, he was called.

He was a wild, ill-mannered boor. Even the Baal Shem, with his serene temper and unfailing patience, would knit his brow whenever this g'vir appeared on the scene.

As soon as he got his money, he became proud and overbearing and hungry for honours. He insisted upon being elected in his home town as the President of the "Holy Society," and right after the balloting, when he found that he was defeated, he quarreled with the Rabbi and the whole congregation. The town was all Mithnagdim and violently opposed to the Hassidim. So, just to spite them all he journeyed away to the Baal Shem and became a Hassid.

If any ordinary person had done that he would have been hounded by the whole town. But who would dare dispute with the almighty g'vir? Everybody held his tongue—and he kept journeying to the Baal Shem.

If there was a question of who should conduct the services in the synagogue—he had already taken possession of the reader's desk. Or, if it was a question of saying grace after meals, the g'vir already had the cup of water in his hand!

Then he had the habit of interrupting other people's conversation. If some learned men were discussing the Law, he would suddenly break in with: "You ought see the mare that I bought!" And he would smack his lips as if he had just had something delicious.

And on top of all that—he was the most miserly miser that ever trod God's earth! Once, this precious g'vir of ours

paid a visit to the Baal Shem during Hol Hamoad Pessach. For some reason he was detained and decided to stay over for the Sabbath. He tried to mix with the rest of us. We could not very well drive him away—the Baal Shem never allowed us to insult anyone. So he stayed.

That Sabbath the Baal Shem spoke to us about prayers, and he explained how prayers rise till they gradually reach their destination—God's throne. And he went on to explain that the prayers did not ascend directly or follow a straight course; that sometimes a prayer lingered on the way, or was obstructed in its path and detained; and that it was possible for two people to pray at different times—one early in the morning, and the other late in the afternoon—and yet the prayer of the second might come first. Everything depended on the purity of the prayer. The words were the body, and the thought—the soul.

"Happy is the man who has thoughts and feelings and whose prayer is pure and clean, without dress or impurities; and nothing in the world, no obstacles or hindrances, can detain it; it ascends straight up like the pillar of cloud in the days of old.

"But woe to the man who prays with many words but with little thought; for his prayer is encumbered with 'body'; it is heavy and cannot easily rise. 'Such prayer,' said he, 'flutters helplessly in the air, is dragged about on the roofs, and becomes entangled in the branches of the trees. And it sometimes happens that an ill wind seizes it and hurls it into deep pits and caves or hollows. And yet,' said he, 'no one ever prays in vain. In the end the prayer must arrive. It is drawn irresistibly to its source. The prayer must only tarry until the storm is over, and, at the opportune moment, when the heavens are clear and there is no cloud or wind, it rises slowly, slowly, and ascends with the mercy of God.'

And, almost forgetting that it was Sabbath and a holiday, the Baal Shem sighed heavily, and continued:

"And if a Jew prays to God, but in his heart he thinks of corn and of wheat,

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CANDLES IN THE FOREST

Chaim Nachman Bialik

THE Passover table, the walls, the windows—everything has been stripped. The beds are empty. Two or three chairs lie overturned. Destruction and ruin.

Only the little Holy Ark stands modestly concealed in its corner as it has always stood. Its face is covered by its clean new curtain so as not to look at the house as it is.

Two officials, sent from the capital of the province, had suddenly arrived at noon. They brought three waggons from the village and without any argument ordered the household goods and the folk to be loaded up and bundled off to one of the small towns near by. No entreaties or tears or lamentation were of any use. Mother and the children were placed in the waggons against their will, together with the pillows and the cushions and the packages of *matzot* and all the other paraphernalia of Exile. Even the saucepans of fish and meat were taken off the stove in the middle of cooking, and sent out of the village with their owners. The best of the three cows was also sent into exile. She was the dam of the calf which had been left behind, and she was sent along because the children needed her milk. Father with difficulty extracted permission to stay behind until his two remaining sons, namely, Samuel and I, returned with the cart from the station, provided that immediately afterwards he and the two of us were to leave the village, on the same day and in the identical cart. The elder of the village was given strict instructions not to budge from the place until the requirements of the law had been carried out to their ultimate detail.

Father handed over the Scroll of the Torah in its little Ark to his in-law-to-be Zelig, and left the keys in the hands of old Yevdocha, who remained to look after the house. Then he hurried up and urged Samuel and me to get back to the cart with him, to start out and overtake mother and the children.

The time had come to part for good. My old nurse pressed my head against her breast and burst out weeping, while the women round us began howling and wailing afresh. Samuel's mother-in-law-to-be

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then bushels upon bushels of corn, and bushels upon bushels of wheat weigh his prayer down. How could it rise? How could it ascend? But worst of all, if a man prays and in his mind there are evil thoughts, then his prayer struggles to ascend to its Source on high; but the evil thoughts drag it down even to the gates of Hell.

"And when a man dies and leaves this world, he is called to render an account of his life. Before him are placed scales in which to weigh his deeds. The Prosecuting Angel comes and casts a great heapful into one of the scales, while the Defending Angel stands by empty-handed; he has nothing to put into the opposite scale.

"And the man's soul cries out in anguish: 'O Master of the Universe, did I not pray three times a day?'

"And then, to prove to the soul that no injustice is being done, it is led out. The Gateway of Heaven is opened and it is told to look down to earth. The soul looks and sees its prayers grovelling in the dust, in the filth. . . ."

But the Baal Shem suddenly remembered that it was Sabbath, and a festival, and wished to banish our sorrow. So he said joyfully:

"But I have good news for you. I am informed that our Seder service ascended without any hindrance—may heaven be praised for that!—and that it has been well received on high."

Just then, that boor of a g'vir jumped up with the question:

"And my Seder service, how was it received?"

Some of the Hassidim wanted to tear him to shreds; but the Baal Shem replied calmly:

"It has not yet arrived. Your Seder service is defective and needs to be mended"

"And how does the Rabbi know that?"

"I know it because your Seder service is tarrying at my door and begging to be mended."

Our g'vir half believes and half disbelieves:

"And when, Rabbi, will you open the gate for me?"

"Tonight," answered the Baal Shem, "immediately after the Havdalah."

And he turned to the rest of us and

said: "Come, all of you, you shall see. . . ."

Now from that same town of Mithnagdim there also came to spend the holiday in our midst a poor melamed. On the Sabbath after the incident between the Baal Shem and the g'vir, some of our people went to the melamed and asked him about the way in which the g'vir conducted himself on Passover eves in his home town. The melamed spat in contempt.

"His Seder!" he cried, "It's a Seder of dogs!"

"What do you mean?"

"Just what I say: the g'vir does not live among his brethren in the middle of the town. He has bought for himself a house in the suburb, close to the houses of the noblemen, with whom he has dealings. He wants to be near them so that no one else may get ahead of him. And he is afraid of thieves; so he keeps dogs. And his dogs are ferocious; no Jew ever crosses the threshold of his house; and that is exactly what the old miser wants. This is how he acts on Sabbath eves and holiday eves:

"In synagogue he does not stop to finish Alenu. His belly urges him homeward. And as he runs out of the synagogue, he passes the warden and says: 'Listen, there, you, send me guests; send me as many as you please.' On Passover eves he has the impudence to add: 'Let all who wish come.'

"The warden would send him guests, but they could never overtake him. And by the time they arrived in front of his house, the windows and shutters would be closed tight, and the dogs barking and showing their teeth. The guests would call, but no one would answer; and if ever a man tried to draw near, he would come away with torn clothes and wounds in his legs. Naturally, the warden stopped sending guests; but he keeps saying just the same: 'Send as many as you please. Let all who wish come!'"

"Very well," said we, "we shall see what will happen to-night."

It is after Havdalah, and the room is crowded to the door. The g'vir is sitting wedged in among the rest, a bit ashamed, a bit afraid, and a bit sceptical.

The Baal Shem orders the doors and shutters to be closed. That is done. The g'vir gets up. He has changed his mind.

He wants to go out. As you may imagine, we don't let him go. Someone takes hold of him by the nape of the neck and pushes him back into his seat.

But when the Baal Shem ordered the lights to be put out, the g'vir becomes terrified and shrieks in despair: "I refuse; I absolutely refuse."

Of course he is silenced.

The Baal Shem bends over and whispers to the warden who calls out in the darkness in the tone used in inviting someone to the Torah:

"Let there arise the Seder of Yankel of Konska-Vola."

And at once the Seder made itself heard in the darkness: "Slaves were we." It was the voice of the g'vir.

At that moment came a strange sound—the barking of dogs.

"Bow-wow-wow!"

The Seder was heard again: "Unto Pharaoh in Egypt—"

The barking again broke in: "Bow-wow-wow!"

"Let all who wish—"

And once more: "Bow-wow-wow!"

And—thank goodness—the g'vir disappeared in the dark and never came back. Good riddance!

THEY WEPT THAT NIGHT

And they brought up an evil report of the land which they had spied out unto the children of Israel. . . . And the people wept that night.—(NUMBERS.)

THE words of the spies were heard by willing ears. The people believed them implicitly, and when called to task by Moses, replied: "O our teacher Moses, if there had been only two spies or three, we should have had to give credence to their words, for the law tells us to consider the testimony of even two as sufficient, whereas in this case there are fully ten! Our brethren have made us faint of heart. Because the Lord hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." By these words the Israelites revealed that they hated God, and for this reason did they believe that they were hated by Him, for "whatever a man wisheth his neighbour, doth he believe that his neighbour wisheth him." They even tried to convince Moses that God hated them.

PASSOVER IN EREZ ISRAEL

By EDMOND FLEG

IN THE large Arabic room the long table was set. Seven golden candle sticks illumined it. Among the smokers sat ladies in evening dress. At the end of the table the herbs, the bread without leaven:

"This is the bread of affliction which our fathers did eat in the land of Egypt. Let all who are hungry come in and eat, let all who desire come in and celebrate the Passover."

One by one I looked at those present. In days gone by in my father's home, we, too, were many around the table. But understanding nothing of the songs that he sang we jested in low voices; we even laughed aloud. Here everyone understood, everyone listened with understanding reverence, following the illustrated text of the old ceremony with eyes and voice. And standing on his chair, a child of four years put the old questions in pure Hebrew:

"Wherefore is this night distinguished from all other nights? On all other nights we eat either leavened bread or unleavened bread, but on this night only unleavened bread. On all other nights we do not dip the herbs once, but on this night we do so twice. On all other nights we take our meal either sitting or leaning but on this night we all lean."

And the young father replied with the entire assembly:

"We were slaves to Pharaoh in Egypt and the Lord our God brought us forth from thence with a strong hand and outstretched arm. If the most holy, blessed be He, had not brought our fathers from Egypt then we, our children, and our children's children would have been slaves to the Pharaohs in Egypt."

Why do I discover a new meaning today in these passages so familiar to me, which I had but lately, not without difficulty, translated into French, at the request of a venturesome Editor?

The father, and priest of the home, then told the story of the four Rabbis who, forgetting time, expounded the Pas-

chal miracles, from nightfall to the morning prayers, then that of the four sons, one of whom was wise, the other wicked, the third simple, and the fourth a child who knew not how to ask questions. He recalled the beginning of the race, at first idolatrous; God revealing Himself to Abraham, foretelling the captivity to him; then the promise of the Eternal to the Patriarch:

"And it is this promise that hath been maintained to our forefathers and to us, for there has not been only one to rise up against us to destroy us, but in every generation there have arisen against us those who would destroy us and the Holy One, blessed be He, has delivered us from their hands."

And I said to myself: Have these assassins ceased to attack us? Do we not hear their shouting here? And over the whole earth, do they not ill-treat the weak, oppress the poor, put taskmasters over them and cruelly enslave them? But who will deliver the world from their hands in our day?

After the enumeration of the Ten Plagues, for each of which, everyone of the participants in the feast, dips a finger into his wine glass and throws a drop of wine out of the cup, the young officiating priest of the home continued:

"It is incumbent upon every man to look upon himself as if he had in person gone out of Egypt. For it is said: And thou shalt shew thy son in that day, saying: This is done because of that which the Lord did unto me when I came forth out of Egypt. Not only did the Holy One, blessed be He, save us, but ourselves He saved in them."

We ourselves—He saved us in them! Me, even me, He saved me in them!

Then suddenly and deeply I feel the truth of this within myself on this night! And yet happy as I am in my hospitable country, and though I have been saved as they were saved from persecution, still am I persecuted in those who are still persecuted! And because on this day God acts for me, I must act for them—

be they Jews or non-Jews, for thus it is commanded by the old Hagadah. Not only all Jews, but every man must look upon himself as if he had in person gone out of Egypt, and go to the rescue of all those who groan in captivity! . . . But did I tell this story to my sons, as the young father here tells it to his sons?

And the young priest of the home raised the second cup, and intoned the Psalms; and each person in turn ate of the horseradish with the unleavened bread, and said:

"So did Hillel when the sanctuary was still standing. He wrapped together the lamb, the unleavened bread, the bitter herbs, and ate them together."

SPRING SONG

(From the "Song of Songs")

FOR, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth,
The birds' singing time is here,
And the call of the turtle-dove is heard
in our land;
The fig tree ripens her winter fruit,
And blossoming vines give forth fragrance.

None of those at the table had sought refuge here because of a pogrom. They had come of free will, by choice. By I know not what illusion, little by little I began to feel that I was settled here as they are, that I lived with them, and I felt myself at home.

The new Levite gave thanks to God who nourished the world with his bounty; he asked that it be given to us to have part in the days of the Messiah; he opened wide the door so that the prophet Elijah, the expected bringer of good tidings, might enter; and he enumerated the benedictions which the Eternal had showered on Israel.

How great was the happiness of all about me! How much greater than that which beamed from the eyes of my father, when in other days at home he celebrated the ancient deliverance. For these people were celebrating it on their Land regained. They had no need to say to one another: Next year in Jerusalem. They were here already, and I was here—I, with them.

Our Rabbi's Son Sketches
His Mother's Portrait

A WONDERFUL LIFE WITH MOTHER

By LAZAR LEVINTHAL

LAST year dad celebrated his sixtieth birthday, and along with many other wonderful things planned for him by the Center, an issue of the *Review* was dedicated to him. My sister and I contributed a sketch of dad, which we called "A Wonderful Life With Father." Since no right-thinking child neglects his mother in any way, I herewith present the companion piece, titled, of course, "A Wonderful Life With Mother."

Mother was born in Philadelphia and was the baby of the family. The "baby" in those days was not necessarily looked upon as a *prima donna*. In fact, the same general rules regarding seniority as laid down by most unions today, seem to have applied in Grandpa Bogdanoff's home as well. As the newest member of the organization, she had few of the privileges enjoyed by the older members. In short, she was not a spoiled child.

The house in which she was raised was a large one, and although the family had help, there were still enough chores to keep little May busy. She was apparently a good child, helped with the sewing, ran errands, and with hot water and soap, washed the white marble steps leading from the street to the front door. The memory of these characteristic stoops must bring forth a nostalgic sigh from all who knew Philadelphia when.

No one acquainted with mother as a little girl (or even a big girl, for that matter) has ever failed to mention that she was the most beautiful girl in all Philadelphia. I have heard this from so many impartial and varied sources that I feel it bears mentioning. Even such an impartial source as your rabbi has often commented on her apple-cheeked complexion and Gibson Girlish figure—and surely you would not seek a source more trustworthy than that!

Just as dad's home was one of culture and learning, so mother's too was a focal point of culture, but here, instead of the language of Torah and Talmud, one would much more likely hear a reading of Chekhov, the playing of a piano concert, or perhaps a lively discussion about President Teddy Roosevelt's tariff recommendations. It is quite possible, by the way, that the concerto rendition was given by little May Bogdanoff, who to this day plays a mean Chopin.

As a matter of fact, now that I think about it, dad actually utilized mother's piano playing as an excuse to talk to this shy little girl who had unwittingly and unknowingly so completely won his heart. He "casually" dropped over one day, introduced himself as the president of the local Young Zionist Group, and asked whether she wouldn't contribute toward the cause by playing one or two selections at the group's next meeting. She innocently obliged. Little did May suspect that Israel H.'s prime concern at that moment was *not* the Young Zionist Group of Philadelphia.

And so they were married!

Mother's training in homemaking, washing marble steps and polishing brass railings was useful to her. You may recall that dad is and always has been most fastidiously neat. The Lord was good to him, and saw fit to provide him with an equally fastidious *rebitzen*. She often complains about housekeeping, but just between us Center members, she does an excellent job.

Like dad, mother is also a person with very simple tastes regarding clothes and, to a lesser degree, food. Her wardrobe is what you would call sensible. She is a neat dresser, though at times a pace or two behind the ever-changing fashions. She despises waste and refuses to discard perfectly good apparel or accessories merely because they are no longer the last word in style or fashion. Not that she will flaunt outmoded clothing. But such numbers will turn up here and there, slightly rearranged and thus a compromise will be effected between mother's sense of thrift and her desire to keep abreast of fashion.

During the last fifteen years or so, mother's personality has undergone a decided change. Prior to this time she still retained much of her girlish shyness, but now, well, she is an animated and lively speaker who relies strongly on good com-

mon sense, good humor, and a rapid, forceful delivery. Although her personality is warm, alert and *baimishdic*, the overall picture somehow doesn't seem to conform to the *rebitzen* we ordinarily picture. First of all, she doesn't wear a *shaitel*. Secondly, she is too much the outdoor type, and third, she has assumed the role of dad's personal bodyguard and general buffer to protect him from over-over-active hand-shakers, long-winded conversationalists (ear-benders) and phone-callers who invariably ring up just as he is sitting down to dinner. Obviously these duties were not meant to be performed by a shy, submissive *rebitzen*, but should properly have been taken over by a *shamus*, as in the old days.

Throughout the years mother has also assumed, out of necessity, the role of dad's private secretary, and in most instances it will be she who will make appointments for dad, set the dates for weddings, speaking engagements, etc. Many phone calls deal with questions of Jewish Law, which by now mother is quite capable of answering. If in her opinion the question is foolish, the caller may well be taken aback with more bluntness and less diplomacy than he had anticipated.

Mother has an excellent flair for languages, and with very little formal training has managed to pick up a good French, excellent German, and a rich, fluent Yiddish. Grandpa Bogdanoff was a fine raconteur. His many stories were pleasingly flavored with colorful Yiddish expressions, and these crop up in mother's conversation. She will allude to a small-time business concern whose name is more imposing than its net earnings, as "Schvisk, Trusk, Fife and Co.," which, paraphrased into English would sound

something like "Blow, Wheeze, Whistle and Co." Her apt description of my balding pate can only be appreciated if you know that, for some unexplained reason, special efforts were made on Purim by housewives to bake a dazzling *cholleh* which would glisten and shine like greased cellophane. They would take the *chobitsch* (as this simonized *cholleh* was called) and rub egg albumin over it to obtain the desired lustre. It was a hot day last September when she remarked that my head "glanst ve a Purim *chobitsch!*" Then there is mother's Yiddish equivalent of "So what?"—"a bear paigerdt in vald!" This is her way of indicating she has been let down by a pointless story.

Mother has another Yiddish phrase which has often been quoted at the family meal table: "Men macht a leben fun essen," "One makes a living from eating." This may be taken as a reminder that one must eat till it hurts, because mother, like countless other Jewish mothers, is strong in her belief that there is a direct correlation between one's life span and the quantity of food he consumes.

Looking back over the years, I now realize that every meal was merely a phase in a continuous bargaining process between mother and me. We would trade—I'd offer to eat a potato to avoid eating soup; mother would counter-offer with the soup and half a potato. I'd end up with the soup, half a potato and an unexpected portion of green peas.

Mother is an exceptionally hospitable host, but regardless who eats at her table, dad is always first to be served. This custom is not based on any old fashioned traditions about the "master of the house," but stems directly from mother's great love for dad. As she sees it, no one, including Emily Post, can dictate who comes first in mother's heart.

But the guests don't seem to mind. In fact, Robert Szold, when he addressed the audience at the Academy of Music back in May, 1943, at the borough's celebration of dad's thirty years in the rabbinate, publicly stated that although he had been a guest at hundreds of homes, the two visits which had impressed him the most were his visit with Henrietta Szold at her home in Palestine, and his dinner at Mrs. Levinthal's table. He re-

called not only the "shabbosdicke" way in which mother prepared the meal, but also the informal and hospitable manner in which he was made to feel like a member of the family. Fortunately—or unfortunately, as the case may be—mother refuses to treat a guest like a guest.

Mother's approach to victuals is that of the dietician rather than the gourmet. Her opinion of any particular food will be governed not by its taste, but by its purity and what is written on the label. Several years ago she loved a certain popular canned combination of vegetable juices. If you intimated that she liked the drink only because it was a healthful drink she would convince you that she loved it for its taste alone. Two little words recently discovered on the label have ruined her taste for the drink. She discovered that the juices were "Mildly Seasoned"!

Being a rabbi's wife means conducting yourself in a way traditionally befitting a rabbi's wife, and a woman doesn't have to depart from this convention to feel the rigid requirements somewhat confining. Even a harmless curiosity to investigate iniquitous dens like the Stork Club, "21," or—heaven forbid!—the Copacabana, would be frowned upon by religious and civic organizations throughout the borough. Of course, I am not authorized to say this, and it may even be strongly denied, but just between us Center members, it is my candid opinion that your *rebitzen* would love to peek inside even the Village Vanguard to see and hear (you'll excuse the expression) Bebo.

Mother is essentially a small-town girl, and like the small-town unsophisticated little girl that at heart she is, she loves Nature. Wherever she goes she will surprise people with her knowledge about flowers. Little known blossoms or plants are easily recognized and identified by her no matter in what part of the country she may be travelling.

Many years ago the folks were vacationing in Bethlehem, New Hampshire, and one day, while walking, they passed a beautiful lawn with a lovely flower bed. Mother spotted a small blossoming plant which she had never before seen. Her curiosity could not be contained and

off she went in search of the gardener. The old fellow was very obliging, looked hard and long at the plant, rubbed his chin and confessed that he had been planting the blamed thing for fifteen years but was never able to find anyone who could tell him what it was.

Mother never forgot that plant, and several years later, while motoring through Maine with Rabbi and Mrs. Abramowitz, of Montreal, they came to Bar Harbour. It was the custom then for the local Chamber of Commerce to assign Boy Scouts to serve as guides for the visiting tourists, so before long, two rabbis, two *rebitzens* and a Bar Harbour Boy Scout were doing the town. As luck would have it they hadn't gone far before mother discovered the little problem plant again, and turning to her youthful guide she inquired whether, as a Scout, he could name it. As was to be expected, the Boy Scout solved the mystery, and now mother can spot a portulaca at 200 feet.

Her love for the outdoors is fresh and vibrant. It's a treat to sit next to her in the park observing the squirrels and birds in their never-ending race for food. Watching the little characters in this drama involving, let us say, two pigeons, a squirrel and a peanut, mother, with a cute little smile, will assume the role of narrator and not only describe what takes place, but will tell you what is going on inside their little heads—even tell you what one pigeon is saying to the other.

Dad and mother complement each other beautifully. Where dad is quiet, mother is lively and effervescent; where dad is spiritual, mother is practical, and where dad is analytical, mother is apt to be impulsive. Her impulsiveness, however, has never been cause for regret because she has sound intuition and good common-sense. She is quick to sum up a situation, and if it presents a problem requiring a practical solution she will invariably be the first to come up with one.

When you see mother at the Center, or at a meeting, introduce yourself and get to know her. She's good company and enjoys meeting intelligent friendly people. And if you happen to be a man and meet her at a "simcha," don't be bashful—ask her to dance, and you'll be surprised to find that your *rebitzen* can fox-trot as well as *doin*.

Following is the text of a letter written by Dr. Israel H. Levinthal to Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches. Dr. Leiper's reply was to send Rabbi Levinthal a transcript of his speech, which only confirmed the statement made in the published extract.

IT IS not customary for me to write and to take issue with men who express opinions with which I do not agree. I am making an exception in this case, however, and am writing to you with regard to the address which you recently delivered before the American Council for Judaism, as reported in the *New York Times* on Tuesday, March first, because those remarks were aimed to hurt all the five million Jewish citizens of our beloved America.

I cannot begin to understand how any enlightened American would so misunderstand the attitude of American Jews towards the newly established State of Israel as you have done in this address. You have deliberately set up a man of straw and pounced upon it with all the zeal of a crusader. To impute dual allegiance to the Jews of America because they have been interested in the establishment of the State of Israel for those homeless Jews in the European hells, and because they are anxious to safeguard its existence at the present time, is to my mind, the height of injustice.

You and I well remember how countless loyal American citizens of Irish birth, as well as others, helped to establish the independence of Ireland when that country was struggling for its freedom. Did anyone then dare to impute dual allegiance to the American citizens of Irish birth in those days? Why is it that only when it comes to Jews that our so-called "friends" are so eager to give us their advice by challenging our loyalty?

I hesitate to dignify with a reply your call "to the Jewish leaders to come out publicly with an expression of sympathy for the eight hundred thousand victims of the violent expulsion of Arabs from Israel." There are several things most revealing in that statement. Your figure of eight hundred thousand shows your desire to exaggerate as much as possible

the tragedy, but what is more, you seem altogether to forget that these Arabs left because of the urgent insistence of their own Arab leaders, particularly the Mufti, who endeavored to frighten them to flee despite the plea of their Jewish neighbors to remain. To infer that such an exodus could have been brought about by the "work of a few extremists and terrorists" as you suggest, is fantastic as well as false.

But what I take exception to mostly in your address, is your threat of the rise of anti-Semitism in America if the Jews do not accept your advice. I am afraid that here you reveal the wish that is father to your thought. I have too much faith and belief in the enlightenment of the American masses, to feel that they would become anti-Semitic if Jews show an interest and loyalty in the welfare of their brethren in their efforts to establish their own Homeland. The American people as a whole have always sympathized with the oppressed. The bigot who wants to be anti-Semitic will always find an excuse for his hatred. Even if all the Jews in America would suddenly be transformed into angels, the anti-Semite would then find fault with their perfection. You should become familiar, Dr. Leiper, with the fact that the Jew has undergone a spiritual transformation in his personality. The very establishment of the State of Israel has reflected a new sense of pride and glory in the Jew of America as well as in the Jew throughout the world. The Jew today walks with a straight back. He is no longer the cringing creature who is frightened from his path of duty and justice because of the cry of the anti-Semite. It is words such as you have uttered that give food to the anti-Semite who wants to hate the Jew. He will take your very words and use them as an indictment of dual allegiance on the part of the Jew and his disloyalty to our country, despite the injustice of your charge. Our ancient Hebrew Sages taught us, "Wise men, be careful in your words." It is truly a wise man who weighs the words that come from his

lips. The manner in which you uttered so glibly your charges, shows that you are far from being in that category.

Your address contains some sardonic humor, too, when you state that "Jews today should make it clear that they have the same sympathy for refugee Arabs as Christians throughout the world showed for Jews when they were expelled from Nazi Germany." I wonder if you yourself smiled on hearing the words from your lips? What sympathy did the Christian world show to the six million Jews who were butchered by Hitler? Outside of a noble small handful, the rank and file of Christians were indifferent to the sufferings of these millions. Had the Christian world been truly sympathetic, many of them could have been saved and certainly many of them could have found a home in the land now established by their own blood. The Jews are sympathetic with these Arab refugees. They are sorry that these unfortunate people permitted themselves to be so misled by crafty and selfish politicians who betrayed them. Certainly to ask us to show the sympathy that the Christian world showed to Jews in their dire distress, is the height of irony.

The platform that you chose for your unwarranted advice is also quite significant. You chose the platform of an organization that fought the establishment of the Jewish State throughout all these years. It is a platform of a group of Jews infinitesimally small, thank God, that has been repudiated by the masses of Jewry and Jewish leaders of every faction and every shade of opinion in this land. The Council consists of a group of Jews who are possessed of an inferiority complex that is degrading their personality. It is a group of cringing, spineless Jews, for only such Jews could listen to the address which you dared to give, without protest.

You will forgive my vehemence in expressing my sentiments. I do so because you have done me and countless fellow-citizens of the Jewish Faith, a grievous wrong. I feel that my Americanism is as pure and as solid as is yours and you

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NEW BOOKS

Reviewed by JACOB KAPLAN

"IN SEARCH OF A FUTURE," by Maurice Hindus. Doubleday, Doran and Co.

MAURICE HINDUS has established himself by now as an interpreter of world affairs with the American reading public. In over two decades we have had a number of works which interpreted countries like Russia and Czechoslovakia to the United States. We have come to expect from this author a panorama of a foreign land which blended with a unique form of human, warm reportage. In this book, "In Search of a Future," Hindus gives us this thesis: Palestine provides a workable blueprint for the development of nations like Persia or Iran, Egypt, and Iraq. Unless these nations emulate Israel's example their future is ominous. It is not unlikely, he maintains, that such countries will be subject to revolutionary upsurges like that of Persian Azerbaijan in 1946. Use Israel's progressive methods, Hindus admonishes the Middle East, or suffer decay or revolution. The Arab world simply cannot afford to ignore Israel's solutions to its problems.

To prove his point Hindus escorts us through the cities of Iran, Egypt, Iraq, and Palestine. He piles up an impressive array of social and economic data about these lands to more than convince us of the truth of his argument. He devotes considerable space to Iran deliberately because he is of the opinion that it is of paramount interest to American readers, constituting as it does the key to the Russo-American conflict in the Middle East. He found Teheran's intellectuals inclined to turn to figures like William James, Bergson, Eddington, and Karl Marx. He discovered Shiraz, a city which gloried in being the home of Hafiz and Saadi, Persia's greatest poets. He likes some of the reforms instituted by Riza Shah. But he finds Iran as a whole an extremely backward country. Only a small portion of its people is literate. The gendarmery, the absentee landlords, and the mullahs have succeeded in reducing Iran to a land of poverty and uncertainty, beset by insect diseases and a wasteful agricultural economy. Thirty

million dollars is the annual waste of this defective agricultural system, another thirty million dollars is the yearly loss of Iran's livestock through preventable diseases. Persia, Hindus concludes, is in need of immediate agrarian reform.

With vivid strokes, Hindus depicts Egypt as a land beset by problems similar to that of Iran. Egypt's mothers accustom their children to black tea because not enough milk exists in Egypt for them. Rampant malaria affects two-thirds of the peasantry. Hookworm and a parasitic intestinal disease called bilharziasis plague the population. Despite the fact that the Egyptian land has the natural basis—the Nile and the sun—to become the richest, agriculturally, in the world, it is one of the most poverty-stricken and sickest nations in the world. The reason for this is the cancerous landlordism of Egypt which results in 1,750,000 peasants owning 700,000 acres (about 2½ acres each), whereas 12,200 landlords own 2,500,000 acres (about 2,000 acres each). Obviously, Egypt is in need of agrarian reform.

The same difficulties affecting Egypt and Iran are causing the decay of Iraq. Hookworm, bilharziasis, malaria, and blindness exact a tremendous toll from the predominantly peasant population. The life expectancy of the Iraqi man or woman is 26 and 27 years respectively. Methods of farming are destructive despite the existence of the Tigris-Euphrates valley. The fellah is virtually dispossessed by a predatory landlordism.

The mere picture Hindus gives us of Israel reveals an amazing contrast with the other countries of the Middle East. Tel Aviv is not only a city of miraculous modernity, in terms of its industry and architecture, it is also literate to an extent unequalled by any other city visited by Hindus. It abounds in bookshops; publishers and publication thrive; its theatres are thronged. The young men and women of this city charmed Hindus, as they did Robert St. John, with their vigor and wholesomeness. Here was a city of working people with no aristocracy. Malaria and other diseases were completely under control. Con-

structed on the basis of a sturdy faith, toil, and a supreme pioneering effort, Tel Aviv is one of the busiest and most cultured cities of the world.

No socially-minded commentator can afford to ignore the cooperative farm settlement of Givat Brenner, or Histadrut. Like Robert St. John, Hindus is full of praise for their achievements. Visiting Givat Brenner, he notes the effectiveness of this cooperative settlement in making excellent farmers out of the educated heterogeneous group of Jews. He admires such scientific methods as that which created a modern dairy with a new type of milk cow through cross breeding. The settlement's scheme of socialized living, its cottage industries, its homes for orphaned children, its cultural life—all come in for their share of praise. He reserves his greatest commendation for the wonderful agricultural science of Givat Brenner, which has reclaimed 325 acres and is producing all kinds of cereal and vegetable crops. These methods have provided an income of \$2,600 a year per capita.

Hindus continues to pound home his basic thesis. "The contrast between Jewish and Arab farming," he writes, "is everywhere as sharp as the contrast between the wooden and the steel plow, the ox and the tractor." Israel has gone in heavily for mechanization, proper rotation of crops, select seeds, for the practice of growing leguminous plants to fertilize the land, for intensive tillage. Above all, the Jewish settler is not oppressed by the absentee landlord as is the Arab world. Small wonder, then, that the Jewish colonists have transformed Palestine into one of the most flourishing agricultural territories in the Middle East.

"However severe the feud between Jew and Arabs," he concludes, "the accomplishments of the Jewish colonists offer the Arab world a ready and unfailing blueprint for the regeneration of their countries—once, of course, an agrarian reform has been achieved." Hindus warns the diplomats of London and Washington that they should lend themselves toward this goal. If they do

not, the fellah, the most forgotten man in the world, may turn to revolution, or to an even lower social status than at present, if that is possible.

Hindus' arguments would have benefited had he provided more economic and social data to support them. The anecdotal method which has been so facile a literary medium in his past works only proves an encumbering interpolation in this one.

**"PILGRIMS IN A NEW LAND," by
Lee M. Friedman. Jewish Publication Society.**

LEE M. FRIEDMAN has specialized for several years in Jewish Americana. He delights in arduous research on various phases of the American-Jewish past. This present work, like his other monographs, consists of a series of sketches and commentary on little known aspects of the Jewish-American saga.

His canvas is extremely wide. This is understandable, considering Friedman's perspective on the relation of the American Jew to his country's history. "The Jew has ever been a zealous soldier in the cause of American progress," asserts the author. "His history has been inextricably tied up with the history of the land." In order to demonstrate this point of view, Friedman gives us a study of many American-Jewish personalities from the fields of diplomacy, industry, labor, reform movements, and literature. He also introduces us to such remote data as the first reform congregation and the first Jewish publication in America. Finally, he essays such studies as the influence of Yiddish on American English and the nature of American-Jewish surnames.

Several of the personalities depicted by Friedman became part of the stream of American tradition. Hyam Solomon became "Freedom's Financier" who helped Robert Morris, James Madison, and other Revolutionary War figures like Edmund Randolph, Steuben, and James Wilson. Oscar Strauss became a minister to Turkey as well as first president of the American Jewish Historical Society. Ernestine L. Rose became an important figure in the anti-slavery and women's rights reform movements. She was the first woman in American-Jewish history to fight for right and justice. She dis-

tinguished herself as a lyceum lecturer, public speaker, and took her place in important conventions beside such figures as Wendell Phillips, William Lloyd Garrison, Lucretia Mott, and Lucy Stone.

Particularly original are the biographical sketches of the industrialists in this work. Friedman points out that Jewish immigrants were compelled to turn to marginal or peripheral industries such as the garment, peddling, and amusement trades because native Americans scorned these new fields as being beneath them. This phenomenon was fortunate for America because these men not only made positive contributions to industry but enriched American life. For example, David Lubin was not only the founder of a mail-order house in Sacramento and San Francisco; he was also an active crusader for the world's regeneration through agriculture. It was he who convinced the king of Italy to help him found the International Institute of Agriculture in 1905. In 1946 the U.N. food and agricultural organization tried

to apply Lubin's ideas on a world scale. Again, Isaac Gilman, outstanding paper merchant, saved the town of Fitzdale, Vermont, from bankruptcy by his business acumen, benevolence, and employment policy. So grateful was the population that they changed the name of the town to Gilman, a lasting memorial to this great industrialist. Likewise, Alfred Marum, expropriated by the Hitlerites, re-established his business through his children in Lawrence, Massachusetts. The services of his knitting mills to the armed forces in World War II won the Marums a commendation from the U. S. Army Quartermaster Corps. The activities of American Jews as peddlers in the period from 1840-1860 led to such American giants of American enterprise as Meyer Guggenheim, Joseph Fels, Harry Froman, Isaac W. Berheim, Isadore and Nathan Strauss, of R. H. Macy, Adam Gimbel, and Marcus Fechheimer.

Friedman points out that American English has been definitely influenced by

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SAMPLINGS FROM BOOKS REVIEWED

From "In Search of a Future."

UNTIL a generation ago, the part of Palestine that now constitutes Israel was almost as much aslumber with stagnation as was Arab Palestine. Since then a spectacular process of rejuvenation has taken place. Israel has already achieved a well-defined blue-print for the course of its internal development. Its overwhelming concern is with outside pressures, particularly from Great Britain. The Mohammedan countries in the Middle East, while as yet secure from foreign encroachment that may threaten their statehood, are still darkly groping for a way of national regeneration.

I am writing neither a political polemic nor a historical treatise. I am concerned with the philosophies neither of Zionism nor of Arabism, but rather with Persians, Egyptians, Arabs, and Jews as human beings and as peoples I came to know during several journeys in the Middle East. Other men have written ably and brilliantly on the political controversies, the historical issues, the international embroilments that the very word Palestine suggests. The Report of the Palestine Royal Commission (known also as the

Peel Commission) of 1937 is one of the most searching and most illuminating documents on these subjects. Sumner Welles's "We Cannot Fail" is such a terse and highly documented account of Zionism, of British commitments and British reversals, of American promises and American defaults, of the legal claims and historical contentions between Jews and Arabs over Palestine, that a discussion of these subjects would be repetition of a performance which I cannot hope to rival.

Besides, whatever the future of Israel, even if the Foreign Office in London and the Imperial General Staff were to bring forth a fresh arsenal of diplomatic or military weapons with which to snuff out the Jewish Community or smother it into impotence, the record of pioneering it has already attained, the facts and conclusions about desert farming and desert life it has already demonstrated would shine forth like the summer waters of the Mediterranean on the shores of Tel Aviv. They would still constitute a hopeful and viable example for the internal regeneration of Persia and the Arab world."

NEWS OF THE MONTH

AS THE *Review* goes to press an armistice agreement was signed between Israel and Lebanon. According to its terms the demarcation line between the two countries corresponds with the international Lebanon-Palestine border. Both countries undertake to keep no more than 1500 troops inside their frontiers. Israel is to withdraw from nine Lebanese villages it occupied, in addition to five previously vacated as a conciliation contribution. The signing of the armistice was characterized by a friendly ceremony. While Israeli army engineers exploded land mines to clear the former battle area the Lebanese served champagne, cake and fruit.

Israel has strongly protested the announced British intention of using English troops to patrol Aqaba and other areas, as supposedly requested by Transjordan. An Israeli representative said such an action "would stymie the present armistice talks with Transjordan at Rhodes."

For the second time in three years the British Government announced its intention of increasing its subsidy for the upkeep of the military forces of Transjordan. The financial assistance of \$10,000,000 extended last year to King Abdullah is to be increased to about \$14,000,000 if Parliament approves.

Anna Pauker, Rumanian Foreign Minister, informed Reuven Rubin, Israeli Minister to Rumania, that seven Israeli citizens arrested a number of weeks ago on charges of interfering in Rumanian internal affairs would be released within the next few days.

Mme. Pauker informed Minister Rubin of this decision during an audience with him which also dealt with other Israeli and Rumanian problems. The legation had forwarded to Mme. Pauker a note from Israeli Foreign Minister Moshe Sharett on the arrest of the men.

At the same time, grave apprehension concerning the worsening condition in

Rumania was expressed in Tel Aviv by Dr. Shmuel Friedman, head of the East European division of the Israeli Foreign Ministry. The current trend in Rumania, Dr. Friedman told a press conference, has been highlighted by a recent statement by Rumanian Minister of the Interior Teohari Georgescu that Zionism will shortly be outlawed as an illegal organization. This, the Israeli official pointed out, represents a reversal of the previous favorable Rumanian policy which resulted in the emigration of 13,000 Rumanian Jews to Israel between the conclusion of the war and the end of 1947.

An agreement to facilitate the movement of Jewish refugees from International Refugee Organization camps in Germany and Austria to Israel was reached in Rome by the J.D.C.I., the I.R.O. and the Italian Government. 1,500 Jewish refugees from Austria, Tripoli and Italy recently sailed from Naples and Bari for Haifa. The accord stipulates that approximately 10,000 displaced persons, both Jews and non-Jews, will embark each month for the remainder of this year at Naples for transfer to overseas areas.

The Cuban Government has extended de jure recognition to the state of Israel. De facto recognition was granted in January.

Finland also gave full de jure recognition. De facto recognition was granted last June.

"Appalling health conditions" among 900,000 Jews in North Africa have necessitated the immediate introduction of expanded medical programs in their behalf, it was reported by Dr. Jacob J. Golub, chairman of the health committee of the Joint Distribution Committee. Dr. Golub declared that "tens of thousands of Jewish men, women and children in the Moslem lands eke out their harsh and bitter lives under conditions as wretched and backward as any on the face of the earth." He disclosed that

the infant mortality rate in the Jewish quarter of Casablanca is one of the highest in the world, and that 44 per cent of some 3,600 Casablanca school children recently tested for tuberculosis showed positive reactions. Harboring some 80,000 Jews, Casablanca has the only one dispensary available to the Jewish population.

"A minimum of \$2,000,000 must be spent by the J.D.C. in North Africa and Moslem lands this year in order to provide the medical care and other assistance now so desperately needed," Dr. Golub asserted.

A draft proposal of a plan to provide indemnification for victims of Nazism submitted by a United States zonal council of German provincial leaders was rejected by General Lucius Clay. The General's decision, welcomed by Jewish leaders, was based on the fact that the plan did not include DP's.

Dr. Philip Auerbach, German-Jewish leader who is now in the United States, reported that despite the "honest understanding towards Jews" shown by the Bavarian provincial government — of which he is a member in charge of restitution—strong opposition to the claims of Jews exists in the state.

Criticizing a recent statement by Gen. Clay that Nazism is dead in Germany, Dr. Auerbach asserted that the only thing which is dead is the denazification program, under which he said almost all the accused are protected from their just punishment. He pointed out that with the exception of Bavaria, all German provinces continue to pay pensions to former Nazis who were on the payroll of the German Government.

The 1949 United Jewish Appeal campaign for \$250,000,000 for local and overseas needs was launched at the two-day National Rededication Conference of the U.J.A. in Washington by 1,200 Jewish community leaders from all parts of the country who presented Henry Morgenthau, Jr., general chairman of the U.J.A., with nearly \$27,000,000 in cash to get the campaign off to a flying start.

The assembled community leaders cheered as Moshe Sharett, Israel's Foreign Minister, declared that the Jews of Israel

[Continued on page 22]

NEWS OF THE CENTER

CLOSING SERVICE THIS FRIDAY NIGHT

Choral Ensemble to Sing — Post Bar Mitzvah Awards To Be Made

OUR Late Friday Night Lecture Services for this season will close with a special service this Friday, April 1st, at 8:30 o'clock. We shall confer certificates of merit on those boys who have completed two years of Jewish study beyond their Bar Mitzvah. The members of this group will participate in the services. An extra added attraction at these services will be the reappearance of the Choral Ensemble under the leadership of Mr. Sholom Secunda. We have had the privilege to listen to a beautiful concert from this group a few weeks ago and upon popular demand they will appear again and render several new selections. We hope that many of our members, their families and friends will be with us at this very important and impressive service.

The following students will receive awards: Jonah Atlas, David Braver, Morton Bromberg, Irving Dworetzky, George Levy, Irwin Nelson, Stephen Silverstein.

Cantor Sauler will lead in the congregational singing.

Sisterhood Board Meeting April 14th

THE Executive Board of the Sisterhood will meet on Monday afternoon, April 4th, at 1 o'clock. Members of the Board are urged to attend.

Passover Sedorim

THE first Seder, Wednesday evening, April 13th, will begin at 7:00 o'clock and the second Seder, Thursday, April 14th, will be at 7:15 o'clock.

Passover Services

THE services for the first days of the Passover holiday will be held on Wednesday evening, April 13th, at 6:20 o'clock and on Thursday evening, April 14th, at 6:30 o'clock; on Thursday and Friday mornings, April 14th and 15th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on Thursday morning and Rabbi Saltzman will preach on Friday morning. Our Cantor, Rev. William Sauler, will officiate

on both days, together with the Center Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Junior Club News

ON MARCH 5TH the Junior clubs celebrated Jewish Music Month at a rally dedicated to this theme. Individually, members of the groups played on their musical instruments, Hebrew dances were performed by the Vivaltes and Candle-Lite Girls. Mr. Shpall reviewed the significance of Jewish music to the groups. On March 12th, the Yahrzeit of Trumpeldor, the groups discussed his biography and the role of the Jews during the first World War period in Palestine. On the 19th of March a Post-Purim Rally and Masquerade was held during the regular club session, which included in its program a dramatic skit and songs. Prizes were awarded to the children who wore the most unique costumes. On March 26th a celebration of the anniversary of the Hebrew University, the groups devoted their meeting to a discussion of the role of the Hebrew University in Jewish life. On April 2nd the main theme of the club program will be the Pesach holiday and on the 9th of April they will arrange for a model Seder.

Inta-League

THE Inta-League Club is now functioning at high speed and providing its members with exceptionally fine programs. Within the last month we have had the privilege of having Mr. Sholom Secunda, Music Director of the Center, address the group on the influential role that American Jews have played in modern American music. He concluded his fascinating talk with the playing and singing of some of his own popular compositions.

Purim was celebrated by a Masquerade Party. Costumes were appropriate and very funny. Prizes were given for the best masqueraders and for the winners of the many games. Many of the members gathered in the Synagogue on Purim and were the leaders in "Groggering" at the hearing of every Haman which Reverend Rogoff read.

PASSOVER SEDORIM

will be held at
THE CENTER
Wednesday and Thursday
April 13th and 14th

The Sedorim will be conducted by
RABBI ISRAEL H. LEVINTHAL
with the assistance of
CANTOR WILLIAM SAULER

Reservations may be made now at
\$10 per person for each Seder
Children under 13 years of age \$7

A Talent Nite exhibited some remarkably fine performances by the club members themselves. This was directed and M. C.'d by Arthur Viders.

Many of our members are participating in the activities of the Young People's League, several even going to Philadelphia for a conference there.

The Executive Committee under the direction of Ann Joy Levitt and the President, Thomas Kraner, met several times with Mr. and Mrs. Rubin, the club leaders, and have planned the programs for every Saturday evening until June.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mrs. Della Mushin of 1015 Washington Avenue on the Bar Mitzvah of her son, Charles, which will be celebrated at the Center this Sabbath morning, April 2nd.

Sabbath Services

FRIDAY evening services at 5:15.

Kindling of candles at 6:01.

Sabbath services, Parsha "Vayikra," Leviticus 1:1-5:26; Prophets-Isaiah 43:21-44:23, will commence at 8:45 a.m.

Mincha services at 5:30 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue his lecture in Yiddish this Saturday afternoon at 4:45 p.m.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERNKNOPE, GEORGE

Res. 167 Dumont Ave.
Bus. Caps, 14 Cooper Sq.

Married

Proposed by Dr. Harry Bernstein,
Solomon Raphael

BORER, LEE M.

Res. 1439 President St.
Bus. Furniture, 449 Troutman St.

Married

Proposed by Joseph Feldt

BROCKMAN, DR. LOUIS

Res. 71 Midwood St.
Bus. Physician
Married

COHEN, Miss ANITA

Res. 496 Quincy St.

DEBIN, SIDNEY

Res. 5201—14th Ave.
Bus. Mail Order, 977 McDonald Ave.
Married

Proposed by Sam Schoenfeld,
Arthur Goldman

EHRLICH, Miss RUTH

Res. 196 Rockaway Pkwy.

FAGIN, Miss NATALIE

Res. 129 E. 95th St.

Proposed by Herman Katz,
Samuel R. Cohen

FOX, Miss BERNICE

Res. 471 E. 96th St.
Proposed by Herman Tombak,
Jerome J. Weiner

FREEDLINE, Miss LILLIAN

Res. 1424 Park Pl.
Proposed by Hy Rosen,
Sylvia Salin

GIBLER, DR. MARVIN M.

Res. 2 Stuyvesant Oval
Bus. Dentist, 1446 Carroll St.
Married

Proposed by Dr. Harry Fried,
Seymour Seligman

GITLIN, Miss RUTH

Res. 50 East 18th St.
Proposed by Laura Ehrenberg,
Elaine Abrahams

GLASER, Miss NORAH

Res. 72a Rogers Ave.
Proposed by Nat Hoffspiel,
Frances E. Turk

GLEICHENHAUS, LESTER H.

Res. 1321 Union St.

Bus. Steamship, 39 Bway.
Single

Proposed by Lillian Schlusell

GOLDBERG, Miss EVERINE

Res. 589 Hopkinson Ave.

GOLDBERG, ROBERT

Res. 410 Eastern Pkwy.
Bus. Student, Columbia University
Single

Proposed by Irvin I. Rubin,
David Gold

GOLDENBERG, FRANK

Res. 455 E. 92nd St.
Bus. Garage, 112 E. 98th St.
Married

LANDAU, MURRAY

Res. 1030 Park Pl.
Bus. Acc't, 148 Montague St.
Single

Proposed by Kalman Rebhun

LEVY, ROBERT M.

Res. 409 Crown St.
Bus. Optical Frames, 47th Ave.,
L. I. C.

Single

Proposed by Murray D. Isacowitz,
Jacob Levy

MARANTZ, Miss ETHEL

Res. 480 Willoughby Ave.
Proposed by Ben R. Berke

MAX, JACK

Res. 527 Linden Blvd.
Bus. Bldg. Material, 450 Osborne St.
Married

Proposed by Chas. Hudes,
Abe Kroll

OLITSKY, PAUL

Res. 1455 President St.
Bus. Aircraft Maintenance
Married

Proposed by Joseph Feldt

PERRY, MARTIN A.

Res. 565 Crown St.
Bus. Engineer, 111—8th Ave.
Married

Proposed by Dr. Moses E. Spatt

PLOTNIK, Miss SYLVIA

Res. 982 Eastern Pkwy.

RADICH, Miss HELEN

Res. 842 Classon Ave.
Proposed by Nat Horowitz

SCHAFER, MAURICE

Res. 138 Utica Ave.
Bus. Internal Revenue Department
Single

Proposed by Ira Eisenstat,
Morton Weinberger

SCHACHNIS, IRVING

Res. 500 St. Johns Pl.
Bus. Movie Oper., 292 Flatbush Ave.
Married

Proposed by Morris M. Schuchat

SCHECHTER, Miss LEAH

Res. 1281 Eastern Pkwy.

SCHECHTER, SAM

Res. 77 Eastern Pkwy.

SEGAL, EMANUEL I.

Res. 1131 President St.
Bus. Board of Education
Single

SHAFFER, AL

Res. 33 E. 58th St.
Bus. Jewelry, 240 Grand St.
Married

Proposed by Samuel Chasin,
Morris Wolf

SHAFRAN, BARNEY

Res. 2315 Avenue K
Bus. Jewelry, 240 Grand St.
Married

Proposed by Samuel Chasin,
Morris Wolf

SHALLER, Miss RITA

Res. 460 Warwick St.

SKLAR, LOUIS H.

Res. 862 Hopkinson Ave.
Bus. Men's Wear, 41 E. 11th St.
Single

Proposed by Harold Ignatoff,
Abe Mann

SIEGEL, MORRIS K.

Res. 688 Montgomery St.
Bus. Lawyer, 270 Bway.

Proposed by Harry Sankin,
Wm. I. Siegel

WINGELBERG, Miss LILLIAN

Res. 245 Sullivan Pl.
Proposed by Nat Hoffspiel,
Frances E. Turk

WITLIN, LAWRENCE

Res. 699 Montgomery St.
Bus. Real Estate, 520 Crown St.
Married

Proposed by M. Robt. Epstein,
Max Taft

ZIEGLER, HERMAN

Res. 539 Montgomery St.
Bus. Dept. Store, 180 Bedford Ave.
Married

Proposed by Morris Stiftel,
Henry Gerber

The following have applied for reinstatement:

- ARKIN, JACOB
Res. 833 St. Marks Ave.
Bus. Driving School, 720 Nostrand Ave.
Married
Proposed by Al Cohen,
Harry Passales
- PASSALES, IRVING
Res. 464 E. 94th St.
Bus. Dresses, 463—7th Ave.
Single
Proposed by Al Cohen,
Harry Passales
- STEINMAN, STANLEY S.
Res. 1700 Albemarle Rd.
Bus. Retail, 956 Flatbush Ave.
Married
- TANENBAUM, MAX
Res. 520 Crown St.
Bus. Real Estate
Single
Proposed by Harris Goody,
Benj. Werbelovsky

Late Applications

- JANTES, MISS RONA
Res. 2856 West 27th St.
Proposed by Aaron Pollack,
Edith Fauer
- KAY, MISS ROSLYN
Res. 322 Albany Ave.
- KRONISH, MISS SYLVIA
Res. 385 South 2nd St.
- LACHOW, DAVID M.
Res. 2073a East 23rd St.
Bus. Demolition, 400 Morgan Ave.
Single
Proposed by David O. Marcus,
Aaron Pollack
- LOWE, MISS SHIRLEY
Res. 365 New York Ave.
- NEWMAN, MISS FLORENCE
Res. 517 Sheffield Ave.
Proposed by Harry Gumer,
Louis Weber
- WEISS, SAMUEL
Res. 256 Sullivan Pl.
Bus. Attorney, 533—5th Ave.
Married
Proposed by Isador Lowenfeld,
Joseph Goldberg
- ZIMMERMAN, SAMUEL
Res. 587 Montgomery St.
Bus. Dresses, 530—7th Ave.
Married
Proposed by Frank Schaeffer
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

IN THE HEBREW SCHOOL

A very successful Purim operetta, "In the Palace of Shushan," was presented by the Hebrew School choral group, under the direction of Mr. Sholom Secunda, on Sunday, March 13, 1949. Dr. Levinthal and Rabbi Saltzman extended Purim greetings to the cast and students. The following took part in the production:

"Esther," Naomi Vogel; "Ahaseurus," Allen Schaefer; "Mordecai," Stanley Weinstock; "Scribe," Bernard Brooks; "Chamberlains," Arthur Rudy, Harvey Gottlieb; "Memucan," Arthur Kaplan; "Aide," Sol Tanenzapf; "Zeresh," Ruth Schiff; "Narrators," Naomi Schiff, David Garfink.

In addition, there was a cast of 60 students representing the Hebrew choral group and a Palestinian dance group directed by Miss Dora Muhlauer. Mrs. Evelyn Zusman was in charge of costumes. Rabbi Lewittes served as chairman.

* * *

In honor of Jewish Music Month, special assemblies were arranged by the Jewish and Religious school. The program consisted of:

"Auf'n Pripachek," Allan Schaefer; "Y'rushalayim," Paula Spinrad and Barbara Kaplan; a dance, "Achshav," 5th grade Religious School; piano selection, "Et Hazamir," composed by Hellman, played by Ellen Gelfand; "Yam lied," Yehuda Halevy, sung by Stanley Weinstock; "Grandma's Tales," clarinet selection by Herbert Kasnetz, composed by Jacob Weinberg; "V'ulai," sung by Roslyn Silverberg; "Hora," by Cantor Sauler.

* * *

In a recent uniform siddur test, the following students achieved the best scores:

- Class 6 —Herbert Kasnetz, Suzanne Shapiro, Robert Spevack.
5 —Arthur Brimberg, Arthur Rudy, Stanley Weinstock.
4A1—Jeannette Flamm, Barbara Kaplan, Ellen Palley.
4A2—Edith Glanz, Martin Cramer, Monroe Levine.
3A1—Robert Granovsky, Edward Klein, Martin Sloate.
3A2—Evan Juro, Stanley Kowitz, Alfred Schiffrin.

- 3A3—Cyrus Berlowitz, Harold Bernstein, Lloyd Krimko.
2A1—Maurice Friedman, Allen Gnaizda, Martin Nachimson.
2A2—Rosalind Fuchsberg, Allan Schaefer, Naomi Schiff.
2A3—Herman Braude, Harvey Mostkowitz, Milton Paul.

One of the members of the faculty, Mr. Leo Shpall, delivered a talk before the American Jewish Historical Society on February 20, 1949. He discussed the diary of Dr. George M. Price, a prominent journalist and active member of the Jewish community of New York in the last century. Dr. Price kept a diary in Russian describing his trip from Russia to the United States in 1882, which sheds interesting light on the experiences of a Jewish emigrant coming from Europe to America.

* * *

The P.T.A. held a highly successful Purim meeting on Thursday evening, March 17, 1949. The Hebrew School choral group, under the direction of Mr. Sholom Secunda, gave a repeat performance of the very impressive operetta "In the Palace of Shushan." Rabbi Lewittes spoke about the activities of our school during the current year. Mrs. Julius Kushner presided.

On February 24, 1949, the P.T.A. served as hosts to the United Parent-Teachers Association at a meeting devoted to the theme of Brotherhood. The guest speaker was Dr. Rachel Du Bois who spoke about her work in creating better understanding among peoples of various cultures.

Acknowledgment of Gifts

WE ACKNOWLEDGE with thanks receipt of donations for the purchase of Prayer Books from the following:

L. Axelrad Family in memory of Jack Axelrad.

Mr. and Mrs. Samuel L. Pomerantz in honor of the marriage of their son, Howard, to Miss Laura Sanders, April 3rd.

Dr. and Mrs. Irving L. Rosoff in honor of the Bar Mitzvah of their son Stephen, March 19th.

PAGING SISTERHOOD!

TODAH RABAH! Many, many thanks! Because of the overabundant interest and co-operation of our women, Sisterhood's annual Torah Scholarship Dessert Luncheon, held on March 9th, was the most outstanding and colorful event we have yet sponsored. Spiritually, we gained much from the inspired messages of our own Rabbi Levinthal and that of our guest from India, Esther Gersbone, whose personality and experiences thrilled us. Financially, the students at the Jewish Theological Seminary will be the beneficiaries of the successful returns of that afternoon. I wish to express, for Sisterhood and myself, our deep gratitude to Chairman Bea Schaeffer for a magnificent task, well-done before, during, and after the function. Her charm and poise helped to provide an aura of Torah. A program of Jewish songs by Miss Ingrid Rypinski further enhanced a fine afternoon. Much credit is due to the many members who contributed time, effort and expense toward the unusually attractive table arrangements. We of Sisterhood can well be proud of our share in the opportunity to assist and establish leaders and teachers for the next generation. Again, BRAVO, and many thanks!

—SARAH KLINGHOFFER,
President.

Our General Meeting

With the singing of our anthems and the reading of an inspiring prayer, Brotherhood Week and Jewish Music Month were jointly marked at our February meeting. Our President, Sarah Klinghoffer, spoke on universal brotherhood. After several announcements of current interest to our members, Mrs. Rose Wiener gave us a comprehensive account of the all-day Conference of the Federation of Jewish Women's Organizations. Substituting for her mother, Mrs. Rose Fleishman, who had attended the opening UJA convention in Atlantic City, Sylvia Resnikoff delivered, almost verbatim, a report of her mother's im-

pressions gleaned at the meeting. Our UJA chairman, Hershey Kaplan, thereupon urged Sisterhood to respond generously in effort and money; she announced the coming UJA rallies and social functions. In a final appeal for reservations to our Torah Luncheon, Chairman Bea Schaeffer urged the women to show their interest in Torah by coming in great numbers, and bringing guests.

In celebration of Jewish Music Month, our Cultural chairman, Mildred Levine, introduced Sholom Secunda, who, besides being our Music Director, is a noted composer of Jewish Folk Music. His charming, original interpretation of the development of Jewish Music was delightfully illustrated by the coloratura soprano, Martha Bleiberg.

Committee Reports

Red Cross. Chairman Mollie Meyer appealed for support in the current campaign, noting that contributions mailed to her will be credited to Sisterhood.

UJA. The Brooklyn Rally for women was held on Thursday, March 31, at 10:30 a.m. at the St. George Hotel, the guest speaker, Frank Kingdon, recently returned from Israel and was followed by the luncheon for contributors of \$248 and over. Sisterhood members will receive their kits shortly, and should proceed at once to contact leads, stimulating them to generous response.

Jewish Day for the Blind. Mrs. Elias Bernstein, chairman for the Day, May 11, at the St. George Hotel, announces that Mesdames Hannah Stark, Bess Danziger and Lil Zakhem have taken order books for the sale of merchandise manufactured by the blind, and asks that you patronize them. You will get full value received for your money, and Sisterhood will be accredited for financial and humanitarian aid. Two more books are available for any member who would like to help.

International Ort Exhibit. All were welcome at this free display of articles manufactured by the DP's in Europe. Held at Ort Trade School, 318 West 57th Street, New York City, from February 1st to March 31st.

SOS. Due to the ardor of Chairman Shirley Gluckstein, Sisterhood was able

to contribute 1,002 pounds of canned milk, for which we received letter of commendation. Mrs. Zakhem made a cash contribution to SOS.

Women's League. All-day conference and luncheon to be held at the Seminary on Monday, May 9th. Further details of the program will follow.

USO. A new need of entertaining our veterans and soldiers stationed abroad prompted the voting of a contribution by our Executive Board.

Cheer Fund Contributions

For recovery of Kate Salit: Mrs. Louis Simon, Mrs. Harry Zakhem, Mrs. "Hershey" Kaplan, Mrs. Gertrude Ostow, Mrs. Lillie Lowenfeld.

In honor of birth of granddaughter: Mrs. Anna Witty.

In memory of S. Goldstein: Sarah Klinghoffer.

For recovery of Mrs. Alex Bernstein: Mrs. Dorothy Wisner.

Women In the News

As chairman for Special Gifts for the Brooklyn UJA division, Lillie Lowenfeld is on the job, and is confident that our affluent members will rally 'round her.

Mrs. Gertrude Ostow has been appointed Mizrahi Brooklyn Region UJA Chairman.

Our sincere wishes for a speedy recovery go forth to Mesdames Louis Simon, Alex Bernstein and Gert Heimowitz.

Calendar of Events

April 4: Sisterhood Board Meeting. 1:00 p.m.

April 23: Kiddush for the Junior Congregation sponsored by Mrs. Julius Kushner in honor of her twentieth wedding anniversary.

April 25: General meeting, evening. Program will include words and music of our annual "Jewish Home Beautiful" display. All husbands invited.

* * *

Good and Welfare. Members wishing to take part in the "Jewish Home Beautiful" program will please see Mildred Levine. Applicants for parts in the dramatization scheduled for our May program, will please leave their names with the Program Committee, or in the Sisterhood Box at the Center desk.

THE YOUNGER MEMBERSHIP

In Retrospect: The Young Folks League's Conference on Israel achieved a notable place in this year's activities. The events on March 13 attracted close to 400 members and YPL friends, and thus we established a good precedent for future youth Conferences. The seminars were directed by members of the YFL, and our guest speakers for the afternoon included Rabbi Levinthal, Judge Greenberg, and Mr. Maurice Bernhardt, representing the Center. Samuel Ribner and Irvin Rubin represented the National Young Peoples League. Speakers at the opening session were Rabbi Saltzman, Buddy Lowenfeld, representing the New York YPL, and David Gold, President, YFL. The thanks of the YFL goes to Harry Zucker, Chairman of the Conference, and to Jerry Simonson for his able assistance, also to all members who worked with the committee. At our meeting of March 22 the guest speaker was Rabbi Simon Noveck of Freeport, L. I. Rabbi Noveck, who was introduced by Rabbi Saltzman, spoke on the subject: Is Ritual Important? This lecture concluded our second lecture series of the season on Conservative Judaism in the United States.

Calendar of future YFL events:

Tuesday evening, April 5: YFL will commemorate the Passover Holiday and the anniversary of the Warsaw Ghetto uprising. An interesting program has been planned for the evening.

Tuesday evening, April 12: Social evening.

Sunday, April 17: Watch the Bulletin for the announcement of our special United Jewish Appeal plans for this day.

Tuesday evening, April 19: Passover—no meeting.

Tuesday evening, April 26: YFL elections.

Members are advised that the nominating committee's list of candidates for office and executive committee will be posted and publicized for several weeks before the election. Those members who wish to submit additional names for the ballot must enter those names in accordance with the revised election procedure.

Report from the President

The YFL is going all out for the YPL Convention in Atlantic City. I hope to

see a final turnout much in excess of last year's record 70. The importance of YPL to young people and young people's groups has not been fully appreciated by most of the groups in the New York area, and our Center YFL is no exception to this rule. One reason for this lies in the fact that New York has so many activities in which young people can take part that tendency is to spread one's allegiance to many groups, and for individual groups to attempt to absorb and retain as many people as possible. Thus the tendency for cooperation and the attempt to build up and maintain an overall guiding organization is lost. The stated principles of YPL are as follows: Intensifying Jewish feeling; participating in Jewish Communal activities; working for a better world; enhancing self expression; enjoying fellowship of congenial spirits. At a later date I will elaborate on these principles.

DAVID GOLD.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. Ira Brodsky of 1382 St. Johns Place on his marriage to Miss Jean Ashkenaz on March 12th.

Mr. and Mrs. Abraham Isaacson of 368 Eastern Parkway on the engagement of their daughter, Rosalie, to Mr. Hyman Rosen of 102 Liberty Avenue.

Junior League

THE next meeting of the Junior League on Thursday evening, April 7th at 8:30 o'clock will be in the form of an open social meeting. All members of the Junior League are urged to join in.

Young Married Group to Meet For Pre-Passover Affair April 7th

THE Young Married Group of the Center will hold its next meeting on Thursday evening, April 7th at 8:30 o'clock and will feature their pre-Passover program for the meeting. All members of the group are cordially invited to attend for an evening of sociability and entertainment.

Center Academy Celebrates Purim

ON Sunday March 20th the Center Academy celebrated the Purim holiday. It was a gay and festive affair. In keep-

ing with the tradition of our school, every child in every grade had an active part in the performance: one group sang Purim songs, another group played percussion instruments and still another did a dance which they themselves created to an ancient Persian tune. The fourth grade even wrote an original Hebrew play which they presented before their parents and friends.

Especially delightful to the audience were the naturalness with which the youngsters comforted themselves on the stage and the ease with which they expressed their ideas in the Hebrew language.

Center Academy Registration Now Open

REGISTRATION is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

Annual Drive For Red Cross

MRS. LAWRENCE MEYER has again been designated as chairman for the annual Red Cross Drive. Members of the Center are asked to continue their support of this worthy cause by sending their contributions to Mrs. Meyer in care of the Center.

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CANDLES IN THE FOREST

[Continued from page 8]

fainted, while the bride covered her face with her hands and her shoulders shook.

The cart moved off. The two grown-ups, Zelig and Pessah Itzi, silently accompanied us to the village boundaries, where the forest started, and then turned back. Not one of the villagers came to see us off, and those who caught sight of us from a distance hurriedly concealed themselves in their houses. Another moment and the cart was swallowed up by the forest, and everything was left behind us: the two white houses, the hill, the two men accompanying us, the village Elder with his stick and his brass badge of office, and Yevdocha. The village was finished with, once and for all!

As the sun set we reached a little wood about half an hour's walk from the town. Mother suddenly roused herself, straightened the kerchief on her head, took a little package out of the bundles, called on us to stop the waggons and climbed down.

"Where are you going?" asked father when he saw her making for a hillock in the wood; and he also stopped his cart.

"To light candles," she replied.

None of us was surprised. After all, it was both Sabbath and Passover, and she had never missed a single occasion for lighting the candles and saying the blessing over them, not in all her life. But none of us had imagined that in all the excitement and confusion of the expulsion she would not forget to prepare candles in case it should grow dark while we were on the road.

Brother Samuel hurried after her to help. The waggons and their peasant drivers remained where they were, standing awed and respectful. A moment later two tiny yellow flames shone golden from the hillock. The blind wood suddenly seemed to open eyes, as though two living eyes had just been given to it; and the dumb trees wondered at the Jewess in the kerchief, who now stood spreading out her hands over the candles and silently weeping.

It was strange. Gloomy and weird as the whole circumstance was, yet it seemed to me that the moment the two little flames began glimmering between the trees some sort of holiness established its sway over the forest; and in one of its

dark, hidden corners, in some deeply concealed place there, a tiny gate of mercy had been opened and a good angel had thrust out his head. In my eyes the two flames were two gold points marking a colon, the end of a period, in the lower reaches of the firmament. Thus far it was weekday; from this point forward it was Sabbath and festival. The gloom and grief which had affected us all sud-

denly became softened, as it were, and somehow sanctified. It seems as though the peasants also sensed this, and when they and their beasts began trudging along again, their tramping through twilight, gloomy woodland seemed more careful and quiet than previously, while their "haya, haya" to their weary animals was softer and gentler, as though the sorrow of the moment shed its mood over them and suddenly subdued their hearts and voices. (Translated by F. M. Lask.)

NEWS OF THE MONTH

[Continued from page 16]

will provide for the defense of their state, but added that the Jews outside Israel, particularly those in the United States, must meet the bill for immigration. He pointed out that the Israelis fought and died not only for statehood, but also to open the doors of the country to immigration of Jewish refugees.

Mr. Morgenthau emphasized that unless the generosity of American Jews makes possible the speedy absorption of 250,000 Jewish refugees who will come to the Jewish state this year, the tragic existence of DP camp life will be transplanted to Israel. Unless the necessary aid from America arrives, he declared, "the land of promise will become the land of disillusionment." Fifty thousand Jewish refugees are now in temporary reception camps and 16,000 of them are living in tents, Morgenthau revealed.

A regime of strict austerity will be introduced in Israel to make possible large scale immigration and agricultural and industrial expansion, Prime Minister David Ben Gurion declared in a message to the conference.

Dr. Abraham Granovsky, world president of the Jewish National Fund, declared that a key factor in the development of Israel is the establishment of a series of border settlements which will provide security for the country without the necessity for the maintenance of a large standing army. At the same time, he pointed out, such settlements will absorb tens of thousands of new immigrants.

Levi Eshkol, chief of the agricultural settlement department of the Jewish Agency, who arrived in the United States

to assist in the U.J.A. campaign, disclosed that 60 new settlements have been established in Israel in the past ten months, and that present plans call for the establishment of another 100 in the coming nine months.

Yacov Zerubavel, chief of the Middle East department of the Jewish Agency, warned that "Jews in some Moslem lands are threatened with death or imprisonment, and confiscation of their property unless they can flee to Israel."

The existence of Israel will dissipate anti-Semitism in the United States, James G. McDonald, American Ambassador to Israel, predicted in a message from Tel Aviv. "Israel will not only make secure the future of your brethren, it will also help to save us other Americans from the grievous sin of brute prejudice. Israel will help us all, Jews and Christians, to be better Americans," the message said.

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DR. LEVINTHAL PROTESTS DR. LEIPER'S ATTACK

[Continued from page 13]

had no moral right to challenge my loyalty to America because I am wholeheartedly interested in the welfare of the new State of Israel.

I challenge your statement as not only wrong in its implications, but absolutely false when you deplore the action of "Jewish pressure groups in Washington" who seek to influence the United States Foreign Policy in unconstitutional ways for the benefit of Israel. That is a slander of our government authorities as well as of the American citizens of Jewish faith. How can you, a standard bearer of religion and morality, utter such words? Can you name any Jew who has, through unconstitutional means, used pressure on our governmental authorities? Do you mean to imply that President Truman has been influenced by

pressure groups through unconstitutional means to recognize the justice of the Jewish claim to Palestine? Do you mean that the platforms of both major political parties expressed the will of America only because Jews used unconstitutional means to pressure these statements. I say again, that is a libel of America and you owe America as well as American Jewry, an apology.

I regret to see that one who is a representative of World Christianity, should so violate the teachings of that Faith which pleads for justice and brotherhood to all men. It is with pain that I write these words but I know that I speak for countless men and women who feel as I do this great sense of injustice that you have committed.

ISRAEL H. LEVINTHAL.

NEW BOOKS

[Continued from page 15]

Yiddish. He gives us these examples: "I'm telling you," "So what?" "It's all right by me," "I should worry," "Was his face red," "You're telling me?" "It shouldn't happen to a dog."

This book is extremely readable. Friedman does an excellent job with the personalities and events he deals with. He has done a great deal of valuable research on such recondite matters as the origins of the famous Touro and Beacon Hill synagogues, Moses Franks, messenger for George Washington, and the experience of Aaron Lopez, during the early days of the Republic in becoming naturalized. Frequently, he launches on expository excursions of historical data in dealing with a subject. For example, in

concerning himself with the Jews of America who turned to trading and peddling he labels them "Modern American Radianites" and provides a carefully detailed discussion of the ancient Jewish merchants who shuttled between the Islam and Christian world and traded in Arabic, Persian, Latin, and Russian.

Mr. Friedman himself would never claim his book as a definitive work on the history of American Jewry. It is sketchy at times. This sparseness does not do adequate justice to the American Jewish past. It does not establish adequately the changes in the American historical current and the manner in which these changes affected the American Jewish Community.

THE LAWGIVER

[Continued from page 7]

vice, and science is wrestling from nature secret after secret—it is but natural to look back upon the wisdom of three thousand years ago as the man looks back upon the learning of the child.

From the free spirit of the Mosaic law sprang the intensity of family life that amid all dispersions and persecution has preserved the individuality of the Hebrew race; that love of independence that under the most adverse circumstances has characterised the Jew; that burning pa-

triotism that flamed up in the Maccabees and bared the breasts of Jewish peasants to the serried steel of Grecian phalanx and the resistless onset of Roman legion; that stubborn courage that in exile and in torture held the Jew to his faith. It kindled that fire that had made the strains of Hebrew seers and poets phrase for us the highest exaltations of thought; that intellectual vigour that has over and over again made the dry staff bud and blossom. And passing outward from one narrow

race it has exerted its power wherever the influence of the Hebrew Scriptures has been felt. It has toppled thrones and cast down hierarchies. It strengthened the Scottish Covenanters in the hour of trial, and the Puritan amid the snows of a strange land. It charged with the Ironsides at Naseby; it stood behind the low redoubt on Bunker Hill.

Leader and servant of men! Law-giver and benefactor! Toiler toward the promised land seen only by the eye of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage! With whom among the founders of empire shall we compare him?

To dispute about the inspiration of such a man were to dispute about words. From the depths of the unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell.

MOSES

[Continued from page 5]

less himself a great artist, and possessed the true artistic spirit. Only, this artistic spirit with him, as with his Egyptian countrymen, was applied to the colossal and the imperishable. But not, like the Egyptians, did he construct his works of art from brick and granite, but he built human pyramids and carved human obelisks. He took a poor shepherd tribe and from it created a nation which should defy centuries; a great, an immortal, a consecrated race, a God-serving people, who to all other nations should be as a model and prototype; he created Israel.

I have never spoken with proper reverence either of the artist or of his work, the Jews; and for the same reason, namely, my Hellenic temperament, which was opposed to Jewish asceticism. My prejudice in favour of Hellas has declined since then. I see now that the Greeks were only beautiful youths, but that the Jews were always men, strong, unyielding men."

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The Brooklyn Jewish Center Review

April, 1949

COMMEMORATING ISRAEL'S FIRST ANNIVERSARY
FOUNDED MAY 14, 1948, FIFTH DAY IYAR, 5708

OPENING ADDRESS BEFORE THE ISRAELI ASSEMBLY

By PRESIDENT CHAIM WEIZMANN

BUSINESS CONDITIONS IN ISRAEL—A SURVEY

By SEYMOUR B. LIEBMAN

EDUCATION IN ISRAEL

By WALTER GOLMAN

THE ARTS IN ISRAEL

By DAVID MIZRACH

THE ISRAELI PRESS

By GERSHON SWET

A BOHEMIA IN SAFAD

By S. M. V.

THE THEATRE IN ISRAEL

By G. HANOCH

Dr. Weizmann's Address Opening Israeli Assembly



*Dr. Chaim Weizmann,
President of Israel, deliv-
ering the speech opening
the Knesseth Israel (As-*

*sembly of Israel) in
Jerusalem. Left to right:
Yosef Sprinzak, President
of the Assembly and Dr.
Chaim Weizmann.*

IT IS with a feeling of deep reverence and consecration that I rise to open the Constituent Assembly of the State of Israel, the first Knesseth Israel (Assembly of Israel) of our time, in this, our eternal city of Jerusalem.

At this great moment in our history, let us give thanks and praise to the God of Israel who, in His mercy, granted us the privilege of witnessing the redemption of our people after centuries of affliction and suffering. Today's event issued from the great awakening of national will that aroused our people in the last few generations. The first signs came about seventy years ago. The best among our people, men whose names were then unknown, arose to lead their generation toward fulfillment of the dream of all generations for the return to Zion and Jewish nationhood.

Those who strove to realize this dream took two paths. The first was the way of spiritual revival, of return to the well-spring of Jewish tradition, renewal of the Hebrew language and literature, the gathering of the scattered forces of our

people into one bond, the effort of education and enlightenment, public proclamation of our historic rights and the enlisting of the help and support of the rulers of nations. Two great gatherings marked the decisive steps on this road: the Katowice conference and the first Zionist Congress.

The first path led to the creation of the World Zionist Organization, a workshop where the vision was hammered into reality, and the establishment of the Jewish Agency, the Zionist Movement's supreme political organ and instrument of colonization, this Jewish Agency where we are met together this evening. In the words of the great visionary of the Jewish State in modern times, this was "the Jewish State on the way." Following this path we secured the Balfour Declaration, the first external recognition of our right to settle as a nation in the land of our forefathers.

The second path, that of practical action, of carrying things out, was the path taken by those who would not wait longer for the nation to gird up its

strength in exile and for others to recognize their rights. They sought to force God's hand, as it were; theirs was the daring to go up to the land and try to hasten the redemption of the people by their own handiwork, by the sweat of their brows and by their life's blood.

These were the first pioneers — the Biluim (first Zionist settlers on the land in Palestine) and all who followed their flag, who carved out the road of return and broke the stones on which the future would be built. In their footsteps came a new generation of immigrants to settle on the land, until the Yishuv created this vigorous community that has now set up the State of Israel by pouring out all its resources and its very blood through the heroism and self-sacrifice of its children.

Those who took the second path also erected an organizational structure and institutions of self-government, local councils in towns and townships and the assemblies of the new Yishuv: Assephat Hanivcharim (Elected Assembly) and Vaad Leumi (National Council), which

[Continued on page 21]

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

APRIL, 1949 — NISAN, 5709

No. 31

ROME AND JERUSALEM

WHILE Jews throughout the world lifted the Matzos, the bread of freedom, and prayed fervently "Next year in Jerusalem," Pope Pius XII published an encyclical urging the internationalization of Jerusalem and all other sacred places in order to insure their preservation. The message from Rome came at a time when the United Nations was debating Israel's application for United Nations membership and was most instrumental in its deferment.

Although couched in the language of Vatican diplomacy, the document was more than a mere religious message to the Catholics of the world, for it expressed not only concern over the safeguarding of Holy Places, but urged Catholics to follow a definite political line as to the future status of the City of Jerusalem, namely, its internationalization, as the only method of "international accord which will insure that these venerable religious relics shall be preserved."

We cannot speak for the Israeli government, but we believe that that Government would not object to permitting the international control of the Holy Places so long as the Civil and Political Administration of Jerusalem would remain with the Authority of the Government of Israel. In fact, the status of the City of Jerusalem is not necessarily linked with the problem of guaranteeing the preservation of the Holy Places, as those who clamor for Jerusalem's internationalization would have us believe.

The Holy Places have always been safeguarded and are safeguarded now. The keys of the Holy Sepulchre have been in the hands of the Arabs for centuries. The Church of Nativity and the Mount of Olives are under Arab control. The Churches, monasteries and convents

in Israeli-held territory are within the jurisdiction of the religions to which they belong. There is no denying that some of these Holy Places were damaged in the British-Arab-Israeli war. But this must be attributed not to the hot-headed irresponsibility of infidels but to the hazards of war. Some of the most ancient and beautiful Cathedrals of England and France were damaged during the past war. If the arguments pertaining to Jerusalem were applied to the cities of Coventry and Chartre, they too would have to be internationalized. Actually, internationalization would be no guaran-

This issue of the "Review" celebrates the first anniversary of the greatest event in the history of the Jewish dispersion—the rebirth of the state of Israel. Within the limited means of this publication we present a picture of Israel as it is today, with some previews of the wondrous future that awaits it.

tee of safety if war would break out again. Moreover, as one of the members of the United Nations Conciliatory Commission was quoted saying, "Internationalization may be very well, but who is going to do it?"

It is to be regretted religious sentiment for the preservation of Holy Places is being exploited by sinister political interests who are more concerned with cutting off the City of Jerusalem from the State of Israel and to delay Israel's world recognition than they are for the sanctities of the religions of the world. The Eternal City of Jerusalem has become

international barter, the pound of flesh demanded for Israel's recognition. Israel has sacrificed of its blood and flesh for freedom; it will not give up its heart.

—MANUEL SALTZMAN.

SADNESS IN THE MIDST OF JOY

IN the midst of our joy over the first anniversary of Israel's freedom, we are overwhelmed in sorrow at the loss of several of our great leaders, whose lives were dedicated to the realization of Israel's dream of rebirth.

At the very beginning of the Passover Festival word came to us from Jerusalem of the death of Rabbi Meir Berlin, the leader of the World Mizrahi Zionist Organization. He had many friends in the Center, and all who knew him admired his selfless devotion to Zion and to our holy faith.

A few days later we received the stunning news of the passing of Dr. Stephen S. Wise. We still cannot realize that this magnetic figure, so full of vibrant energy and life, is no longer with us. What a colorful personality he was! What rare gifts he possessed! And all these blessed gifts he bestowed lavishly upon the people of Israel as well as upon his beloved America. True son of the ancient prophets, his voice spoke "the word of God" to all mankind. He was a pioneer in the cause of Zionism, and gave of the fullness of his life to the advancement of that ideal. What a joy and comfort it must have been to him to have lived to see the day that marked the triumph of all his striving, of all his labor!

The memory of these valiant leaders will remain a blessing to us for all time. Their lives will inspire us to greater service and devotion to all those ideals to which their lives were dedicated.

—ISRAEL H. LEVINTHAL.

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"JUST BETWEEN OURSELVES"

"בֵּינֵנוּ לְבֵין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

THE GREATEST DAYS

WONDER how many of us realize the greatness of the days in which we Jews are living. We are too close to the events that have occurred, particularly since May 14th—the 5th of Iyar—of last year to grasp their true meaning. The future historian will undoubtedly designate this year as the most important and most significant in all the 1,878 years since the destruction of Jerusalem by the Romans.

Our sages of old, who possessed the unique gift of reading new meanings into the old Biblical texts, make a striking observation with regard to the words in Exodus, which refer to the month of the Jews' liberation from the bondage of Pharaoh: *Hachodesh Haze Lochem*, "This month shall be unto you the beginning of the months." The Rabbis read *Chidush* instead of *Chodesh*, and tell us that God said to Israel: *Chidush Devarim Ani Oseh Lochem*, "I am doing something new, something novel, for you. Never before have I redeemed a people from the midst of another people; but to you I do this that is altogether new."

These words of our Rabbis best portray the events of the memorable year since Israel proclaimed its freedom. *Chidush Devarim Ani Oseh Lochem!* It is something new that has come into Jewish life.

We were wont to see the Jew kicked about, beaten and spat upon, always accepting the lash, being what Israel Zangwill termed the only true Christians, ever turning to the smiter the other cheek. Behold, something new has happened to the Jew in Israel. He stands erect, defies his enemies, he hurls back their blows and bravely defends himself from every attack. He has suddenly acquired new strength, a strength that achieved a miraculous victory over all his enemies united to destroy him.

Yea, *Chidush Devarim Ani Oseh Lochem!* The homeless wandering Jew, driven from land to land, is now at home

on his ancient ancestral soil, where he welcomes his own brothers with open arms.

Something new has appeared on the world scene during the past year—a people that ghost-like walked the face of the earth, neither dead nor alive, is now alive and free, with its own State, with its own parliament and officials, soon to be received as a member of the United Nations, an equal among the nations of the world.

We may truly rejoice on this approaching first anniversary of Israel's rebirth and say: "This is the day which the Lord hath made, let us be glad and rejoice thereon."

The anniversary, however, calls for something more than mere rejoicing. It demands a searching of our hearts; it pleads for a greater realization of our own role in this historic drama. It speaks in terms of challenge to us, Jews of America, to rise to the momentous occasion.

In their discussion of the above-mentioned Biblical text, the Rabbis add a further illuminating comment, "Said the Holy One to Israel: In the past this task was in my hands. But from now on the task is yours. If you will say yes, it shall be yes; if ye will say no, it shall be no, as it is said, *Hachodesh Haze Lochem*, 'This month is for you!' The sages were referring to the proclamation of the New Moon, which was the function of the Sanhedrin, or High Court, but their words may well apply to their original interpretation of *Chodesh* as *Chidush*. This miracle of 'newness' that has entered Jewish life was the achievement of God, whose Divine inspiration has helped our leaders and battlers to bring about these glorious events. 'But from now on the task is yours!' These words come with special force to us Jews of America. 'If ye will say yes it shall be yes. If ye will say no, it shall be no!' *Ha-re Mesurab Be'yedchem*, 'It is now

dependent upon what ye shall do!' The task to safeguard this 'newness,' these new values that have come to bless Israel's life, is up to us, the only Jewish community in all the world now blessed with the wherewithal so essential for the safeguarding of Israel's future.

"Let us make this anniversary worthy of its significance. Let it mark our determination—even as it will undoubtedly mark the determination of our brothers in the new state—that the State of Israel and the people of Israel shall go *Mechayel El Bayil*, from strength to strength."

Israel H. Leventhal

THE DAWNING

By LEIB JAFFE

Translated by Sylvia Satten

I see the Plains of Sharon from the hill,
The sunny meadows, summer-clad,
The bosom of the sea, at peace and still,
The hills of Judah, proud and glad—

All round me are the ruins of the past,
The soundlessness of ancient tombs—
Beyond, a mighty voice is heard; and vast
New strength flowers, and new life
blooms.

The villages are steeped in morning light,
Upon the green-spread plains they
shine—
In every stone and clod that meets the
sight,
The past and future intertwine—

The valleys and the hills throw off the
past,
The yoke of ancient grief and care—
My golden land shall be new-born at last,
Shall be forever blessed and fair!

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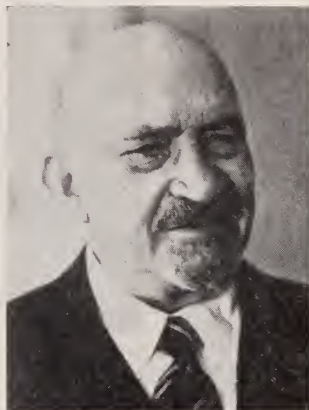
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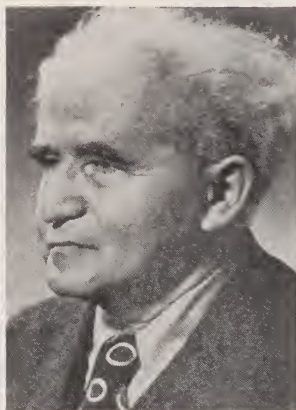
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THE CABINET AND LEADERS OF ISRAEL

Born in Motol, Russia, 1874. Educated at the Universities of Berlin and Freiburg in Germany. Married, and has a son, Benjamin. He began a distinguished career as chemist and teacher at the University of Geneva in 1901. Later moving to England he gave valuable service to the allies in both wars. One of the greatest leaders of Zionism, and was chiefly responsible for the issuance of the epochal Balfour Declaration.



DR. CHAIM WEIZMANN
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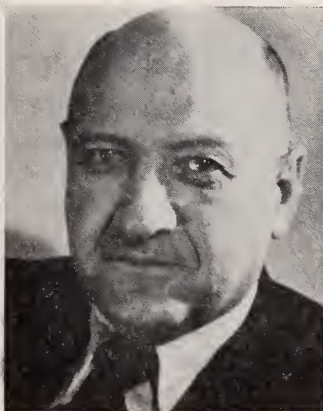
DAVID BEN GURION
Premier and Minister of Defense

Born in Plonsk, Poland, 1886. Married, and has one son and two daughters. Studied law at Istanbul University and has lived in Palestine since 1906. For some years he was an agricultural laborer and watchman in Israel. Exiled by Jamal Pasha in 1915, he went to the U. S. A. where he founded the Hechhalutz movement, and recruited for the Jewish Legion. Was a central figure in Palestine labor.



MOSHE SHER TOK (now Sharett)
Minister of Foreign Affairs

Has lived in Palestine since 1906. He was born in Cherson, Ukraine, October, 1894, studied law at Istanbul University and attended London School of Economics and Political Science. Married, and has two sons, and a daughter. Was Secretary of Jewish Agency's Political Department. Prominent in Palestinian political life as a member of the Executive of Mapai and of the Histadruth.



ELIEZAR KAPLAN
Minister of Finance

A member of the Board of Directors of many economic enterprises established by the Jewish Agency and until lately its treasurer. Born in Minsk, Russia, 1891, married, and has a son and daughter. Went to high school and technical school in Moscow. Has lived in Palestine for 26 years and has been an executive member of the Histadruth and a director of a number of economic undertakings sponsored by Histadruth.



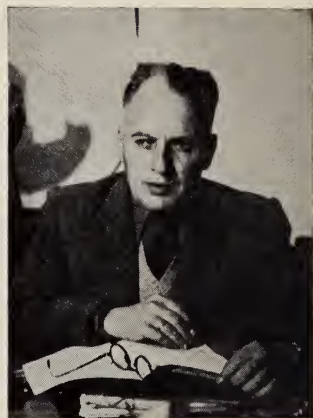
FELIX ROSENBLUTH
Minister of Justice

Born in Berlin, 1887, and educated at Freiburg and Berlin universities. He was president of the Zionist Federation of Germany and member of the Zionist Executive. In 1931 he settled in Palestine, where he engaged in private legal practice. He was a Governor of Solef Boneh, construction and contracting arm of Histadruth and member of the Municipal Council in Tel Aviv. Member of Progressive Party of Israel.



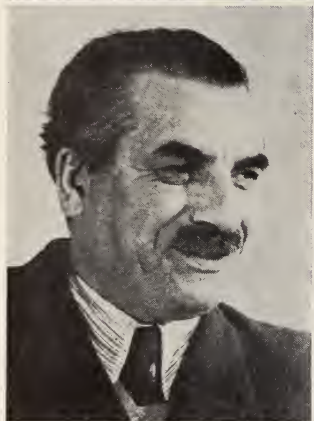
GOLDA MYERSON
*Israeli Minister of Labor and
Social Insurance*

Mrs. Myerson was born in Kiev, Russia, 51 years ago, but came to the United States at the age of 8. As she grew older she became an active Zionist. At 23 she settled in Palestine as a farm worker. She later became a prominent member of Histadruth and at one time was its general secretary. She was a delegate to Zionist Congress, represented Histadruth in international conferences, and was a leader of the Jewish Agency's Political Department. She has a son and a daughter. Member of Mapai.



BEHOR SHALOM SHITREET
Minister of Police and Minorities

Former Chief Magistrate and senior police officer. He was born in Tiberias 54 years ago. Went to law school in Jerusalem. At the age of 25 he joined the police force and served on it until he was appointed magistrate. He is married. Member of Sephardim.

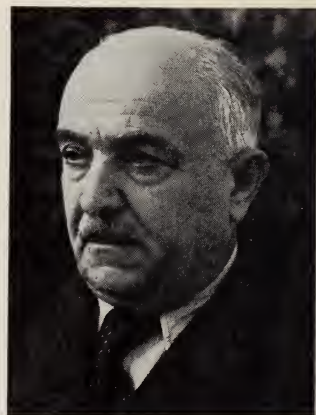


The photographs of the remaining members of the cabinet were not available to the "Review" as it went to press. They are: Dr. Dov Joseph, Minister of Rationing Supplies and Agriculture; Zalman Shazar, Minister of Education and Culture; Rabbi I. M. Levin, Minister of Social Welfare and Rabbi J. L. Fishman, Minister of Religion.

MOSHE SHAPIRO

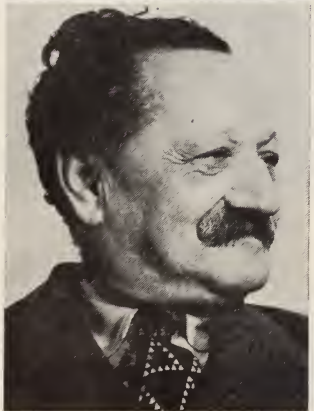
Minister of Immigration and Health

Earliest member of the Jewish Agency's executive for many years, leader of Hapoel Hamizrachi (Orthodox Labor Movement), very active in Zionist affairs and delegate to many Zionist Congresses. Was born in Poland 50 years ago and is married. Member of United Religious Front.



DAVID REMEZ
Minister of Communication

Chairman of the Executive of Vaad Leumi (National Council of Palestine Jews) and former general secretary of the Histadruth. He was born in Copees, Russia, in 1886, is married and has one son, who is a commanding officer in the Israeli air force. He was educated in Russia and went to law school in Istanbul. Has been in Palestine since 1913 and was a farm worker in the colonies. He was active in the Zionist life, founded a large number of Histadruth enterprises. Member of Mapai.



YOSEF SPRINZAK
Chairman of Knesset

Born in Russia in 1886 and educated in Russian and Swiss universities. Has lived in Palestine for nearly thirty years and became prominent as a sponsor of a great number of cultural and educational institutions in Israel, as general secretary of the Histadruth and as member of the Praesidium of the Zionist General Council. He is also well-known as a noted member of the Mapai and many Zionist organizations. Is married and has two sons and a daughter. Another son was killed in action.

ISRAEL received 150,000 immigrants during the year 1948, and has set a rate of 250,000 immigrants a year for the coming four years. Its present Jewish population is approximately 800,000. Imagine, if you will, what this rate of immigration must mean compared to America and the problems that would be created here. We have 145,000,000 people at the present time. How could we accommodate another 145,000,000 to earn their livelihood if they came to this country from 1949-1952 inclusive. We know there is a housing shortage in the United States, and statistics show that there are approximately one and one-half persons per room. Israel's housing problem is much greater. There are approximately three and one-half persons per room. Picture the construction of new buildings that must be completed in short order. It would be wasteful to build temporary, inadequate structures although expediency compels some work of this nature to be carried on because the new immigrants cannot be permitted to sleep in streets or to stay for extended periods in tents, quonset huts or former British D.P. camps.

Israel is based upon an industrial rather than agricultural economy. There are more industrial workers than agrarians. At the end of 1948 there were 3,350 industrial enterprises functioning in Israel. This figure does not include small handicraft and other shops employing less than four people. Some of the establishments in these industries employ thousands of people. These statistics come as a surprise to most Americans. They express amazement when they learn that 85% of the capital of Israel is privately owned and only 15% is owned by cooperatives.

Less than 4% of Israel's present industry was in existence prior to 1921. In the space of 28 years its industry grew and supplied employment for over 300,000 people. Its entire industrial life is patterned along western lines. Lacking in many of the natural resources possessed by America, it imported metal, tin, steel, timber, textiles, and built up plants, so that it now manufactures practically all the articles which one can purchase here. In the year 1936, because of the tremendous immigration for that decade, which was 64,000, Israel had to learn to erect homes and houses efficiently and

A Vast New Field For American Investments Is Opening Up in the New State

BUSINESS CONDITIONS IN ISRAEL

By SEYMOUR B. LIEBMAN

economically. Fortunately, near Haifa, there is the Nesha - Portland Cement Works which produces millions of tons of cement and concrete. Also, around Haifa and in the rolling hills approaching Jerusalem there is much stone that is ideal for construction purposes.

Israel built a diamond industry between 1941 and 1946. This industry was started by the Belgian and Dutch Jews who escaped from Nazi Europe and brought with them a small handful of workers. In 1940 there were approximately 1,000 people working in twelve diamond plants, and their total production was about \$800,000 a year. In 1946 there were thirty-four diamond-cutting plants with over 4,500 employees whose annual production amounted to \$23,000,000 a year. The industrial phe-

nomenon was not achieved without its travail and without the opposition of England as the Mandatory Government. During the years that it administered Palestine, Britain attempted to repress industrial development. It wanted to keep Palestine as a rural, agricultural country. Its tariffs and duties, its reckless juggling of taxes and imports were all done to impede the industrial development of Israel.

It is hackneyed to say that every cloud has its silver lining—but were it not for the war and for the fact that Palestine and Jewry were the principal bastions of defense and the primary source of aid and supply for the British Army in the Middle East, the transformation of the



Apartment houses nearing completion in Tel Aviv — part of the huge housing projects in Israel

Yishuv into its present highly industrialized state might have been further thwarted. But Britain needed machines and mechanics, factories and canned foods, and so along with her manpower and her youth Israel also willingly gave of her produce and was able to build the kind of economy which can now say to the world, "Bring your capital to our shores and we will utilize it. Invest your dollars here and you can be assured of safe and secure investments."

Israel does not participate in the Marshall Plan. Prime Minister Ben Gurion, on March 10, 1949, outlined to the Knesseth (Israel's newly elected Constituent Assembly) a four-year development and absorption plan aimed at doubling its country's population during this period through mass immigration and intensive development. Among the parts of the plan emphasized by him were:

The encouragement of private capital; encouragement of the import of those means of production which can strengthen its agricultural and industrial productive capacities; a tariff and foreign trade policy aimed at the encouragement and promotion of local industry and agriculture; the speeding-up of building to meet the housing needs of the immigrants and the clearance of slums.

In order to effectuate this plan Eliezer Kaplan, the Minister of Finance, stated that the Government intended to use all possible channels for the mobilization of capital and to attract international borrowing and international private capital. He further stated that the Government would permit the transfer of profits, dividends and interest on foreign investments to the countries of their origin, and that the customs concessions on the import of machinery would be allowed and double taxation avoided so that investors would not have to pay taxes both in Israel and abroad. As part of the picture of the industrial development of Israel one should know that the turnover of Israel's retail trade during 1948 was estimated at about \$400,000,000, of which 28% was spent on foodstuffs.

Israel has a large and substantial textile industry. Cotton and wool are the main products. Rayon factories still require development. 8,000 spindles for the production of woollen corded yarn have a monthly capacity of 2,000,000 pounds and 4,000 spindles for spinning

worsted yarns have a monthly capacity of 400,000 pounds, both scales of production being predicated on two daily shifts. The weaving equipment consists of about 250 cord looms and 150 light looms, producing over 500,000 pounds per monthly. The Argaman Textile Works recently resumed work in new and more spacious premises in the immediate neighborhood of other spinning and weaving factories and, with its new machinery can produce, dye and finish cotton and woollen piece goods up to almost 130 tons monthly. Israel can even export textiles.

Many American Jews think that there are only three cities in Israel—Tel Aviv, Haifa and Jerusalem. But there are many

Mr. Oscar Gass, Economic Advisor to the Government of Israel in America, has stated that \$2,000,000,000 by way of private investments will be required over the next five years in order to absorb the expected influx of "repatriates," as they were termed by Dr. Emanuel Neumann. The Economic Department of the Jewish Agency of Palestine has set up an office under the guidance of Robert R. Nathan, noted economist, to act as a channel by which Israeli firms can pass on their needs for capital investment and loans to Americans and by which Americans who want to have a personal participation in Israeli industry can make their offerings.

Existing American investment companies have been expanded and new ones, such as the Israel Corporation of Amer-



Bearded patriots who helped build the Tel Aviv-Jerusalem Highway conceived by the late Col. David Marcus

others and the country's industries are not too highly concentrated in any one particular area. In fact, many of the cooperative colonies, whether *kibbutzim* or *moshavim*, have factories of their own, and there are other fairly large urban centers such as Nathania, Naharia, Herzliah and Rechovoth. Many new cities are being planned, according to Anatole Solow, Housing Consultant to the Israel Government, and it is planned to channelize 80% of the immigrants entering Israel into industry, and 20% into farming and rural life.

ica, have been formed. The Israel Corporation of America has entered into a partnership agreement with the Jewish Agency for Palestine, calling for an investment of \$3,000,000 by each for the erection of multiple, low-cost, housing, permanent units, so as to supply thousands of rooms.

From June to October, 1948, Israel imported from America goods in the amount of \$11,700,000. During that same period Israel exported to America

[Continued on page 22]

Mr. Golman is an associate of the American Friends of the Hebrew University. In preparing this article he was aided by material supplied him by Dr. Eliezer Rieger, Chairman of the Department of Education of the Hebrew University.

E DUCATION in Israel contrasts sharply with the educational situation in the United States.

Perhaps the most striking point of difference is the fact that Israeli schools vary widely with respect to curricula and orientation.

The schools operate under four separate systems representing leading forces in the Yishuv: labor, general Zionist, and two religious groups (Mizrachi and Agudath Israel). This division arises from the fact that the country itself owes its settlement and development to many different groups of widely divergent political and religious hues.

From the moment he enters kindergarten as a child, to the time he is graduated from secondary or vocational school, the student receives his education in an institution whose basic orientation follows one of these clearly defined lines. This division of the nation's schools affects the choice of textbooks, teaching methods and curricula. It is most evident, perhaps, in the training and selection of instructors.

The six seminars for teachers in Israel are themselves divided along political and religious lines. Two are sponsored by the general Zionists and two by the Mizrachi, while the remaining two have a labor orientation. When an instructor is to be assigned to a teaching position, he is first nominated by one of the separate school systems, after which his name goes for approval to the general administrator of all schools. The separate systems have a large degree of autonomy, however, and this approval is usually little more than a formality.

The Hebrew University's Department of Education has applied to the schooling of the nation's teachers the non-partisan principles prevailing throughout the University, where future instructors from a wide variety of political and religious backgrounds study together the modern teaching methods which they, in turn, must bring to the nation's children. When they leave the University, these

instructors enter schools which are conducted by the separate systems, but a common foundation has been laid, and the non-partisan approach of the University will not be forgotten.

To a large extent, therefore, the University serves to unify the schools of the nation, an effect which will be felt even more strongly as the demand increases for instructors in the secondary schools and the upper grades of the elementary schools.

Another point of difference between American and Israeli education is that Israel offers no system of universal, compulsory and free education. This situation, the correction of which was promised by Dr. Chaim Weizmann in his inaugural address, has become especially acute because of the tremendous mass immigration which has reached the proportions of a thousand a day from the displaced persons camps of Europe. The children involved in this migration have, in most cases, received only the most rudimentary education, from underground teachers during the war and from D.P. instructors afterward. When we consider that almost all Jewish children were denied entry to Europe's schools from 1939 on, and that many were ex-

pelled as early as 1933, it is not at all surprising that young men and women of 20 are often totally or partially illiterate.

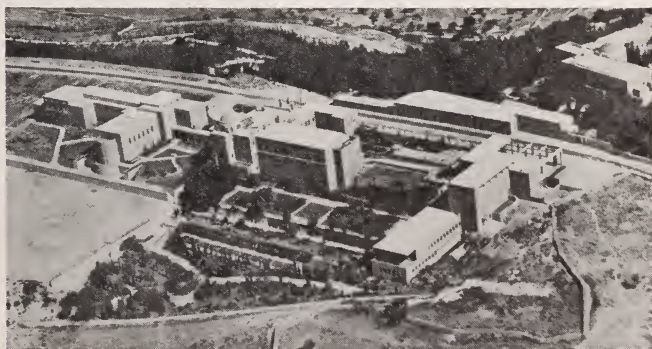
In short, the state must now find the funds and teachers to provide education for the children who were compelled to leave school after a few semesters and for those who have had no formal education at all. This formidable project, it should be remembered, will be involved in the establishment of an adequate system of education *on the elementary level*. It can readily be appreciated that a similar system for secondary and vocational schools will involve even greater expenditures and greater problems.

Some conception of the difficulty of providing a system of universal, compulsory and free elementary schools may be realized when we recall that until the end of 1947 as many as 25% of the Jewish schools in Palestine were outside the Jewish public educational system. It should also be remembered that these schools maintained languages other than Hebrew as the principal language of instruction. In the schools of the Alliance Israelite Universelle, for example, the lan-

Statehood Is Expected to Change the Present Parochial Systems Into A More Modern and Unified Educational Structure

EDUCATION IN ISRAEL

By WALTER GOLMAN



The Humanities Buildings of the Hebrew University on Mount Scopus

guage was French. In the Evelina de Rothschild schools it was English. In the Oriental *kutabs* (religious schools), Arabic. In Agudath Israel schools two languages of instruction were used: boys were taught in Yiddish, girls in Hebrew. Now all these schools have come under government supervision and at least some degree of government subsidy. Yet even under this system of government control, only the elementary schools are considered. High and vocational schools and kindergartens are not included.

The picture of a field with room for considerable expansion also applies to higher education, where a most important recent event has been the signing of the agreement between Israel and Transjordan, which makes it possible for the Hebrew University to return to its buildings on Mount Scopus. At the moment of writing, however, this return has not taken place, and the University continues to operate in its temporary quarters at the Terra Sancta College and in other parts of Jerusalem.

For the past twenty-four years Palestine has looked to the Hebrew University for trained scientific and administrative personnel, and now a new challenge confronts it. Israel now needs more than mere technicians. It has need of people who, though well trained in their specialties, are also well-rounded citizens of the new democracy. This need implies the training of *citizens*, rather than of technicians whose education stops at the boundaries of their fields of special interest. It presents a new aspect of the University's mission, and the University has already begun to fulfill it. The decision is truly historic in that it reflects a new approach to the entire problem of higher education in Israel.

Essentially, it may be described as a change in university instruction, from the Continental method to the American. In the Continental method, which has prevailed hitherto at the University, a student selects upon entrance three related fields of study: for example, general history, Jewish history and philosophy. From this point on, the student confines his education to these courses alone. The result, as may be expected, is a thorough knowledge of the field of specialization. An additional result, however, and one which is also to be expected,

is that the student's education has been rather narrow and that he is without any sort of foundation in the natural sciences or literature or art. He has become a valued specialist, but he lacks common points of contact with other educated members of the community. The same conclusions apply even more accurately to the student who has specialized in the sciences. Such a graduate has been taught how to work, but he has not learned how to live.

Under the new plan, which will first be tried in the Faculty of Humanities, a graduate in one field of study will also develop at least a nodding acquaintance with others. Greater emphasis will be laid on the recently espoused techniques for "general education in a free society."

A significant change in structure is also being effected at the University where for the first time in its 24 years, bachelor's degrees in the various fields of Humanities will be offered. The undergraduate course of study, which will take three years, will offer the full equivalent of the four-year curriculum of American colleges, since Israeli secondary

school graduates have already had the equivalent of one year of college work. Under the present system, all students work directly for the master's degree, which normally takes about five years.

A collateral benefit of the new system is the opportunity which is given to young men and women to find place in the instructional staffs which have hitherto been restricted to top-grade specialists alone. In an institution of advanced, specialized study, the emphasis is on the specialist with years of experience. In the undergraduate school, there is room on the instructional ladder for young people who can serve as tutors and instructors.

Education in Israel, then, seems to follow the pattern of so many other phases of life in Yishuv. In this field, as in others, the need is for a sudden, mushroom growth. Yet Israel cannot afford the relatively haphazard expansion characteristic of most growing states. In Israel all this development will have to follow definite, considered plans. To this endeavor some of Israel's best minds are now dedicated.

SODOM TO PRODUCE CHEMICALS AGAIN

By GENE CURRIVAN

(From *The New York Times*.)

SODOM, Biblical spot on the southern end of the earth, is preparing once again to serve the world with its chemicals. It was from there that the world's most ample supply of potash—used for explosives in wartime and fertilizer in peacetime—was exported.

Despite the fact that it was isolated for almost six months when the Arabs captured the northern Dead Sea plant at Kallia, near Jericho, and cut off this plant from the rest of the world, it is expected that in three months potash will again be available.

When war came, the desolate little spot, 1,392 feet below sea level, became an armed camp. Women and children were evacuated whenever possible by air-lift or convoy, but able-bodied men remained as soldiers. They dug themselves into salt cliffs in the general area where, Biblical history says, Lot's wife was turned into a pillar of salt, and prepared for any siege.

The natural caves of salt helped considerably, and there was also a valuable strategic point in their favor. To reach

them the Arabs had to traverse almost three miles of salt flats like those at Salt Lake in Utah.

When war started last May, the main plant of the Palestine Potash Works at Kallia was producing potash, salt and many vital chemicals, but it was overrun by the Arabs and ceased to operate. What damage the Arabs failed to do the Israelis completed before they fled southward along the Dead Sea to the site of Sodom. There was no other exit.

The plant, which concentrated on potash, ignoring salt and other possibilities because of its remote position, also had to close when it was hemmed in.

The so-called commercial water needed for washing salt from potash was formerly supplied by the Arabs from Safi, but this has been stopped. If it is resumed, work could begin shortly, but this depends largely on the outcome of the Israeli-Transjordanian talks. Meanwhile, it is hoped that sufficient water can be brought from Israeli sources to get the plant in operation again without depending too much on Arab cooperation.

WHEN we speak of the progress of art in Israel, we must view it from a relative point of view. Such orchestras and museums as there are in the United States do not as yet exist in Israel.

Israel's creative art is a product of several decades. But taking that into consideration it may be said that Israel's achievements are stupendous. The Philharmonic orchestra, founded 12 years ago by the violinist, Bronislav Huberman, was conducted during the first two seasons by Arturo Toscanini. Later, many conductors of note led the orchestra, among them men like Dobrovin, Munch, Rosenstock, Molinari, Leonard Bernstein. There could have been many other celebrated leaders but the symphony did not choose to invite them because they were baptized Jews. To the people of Israel an apostate is not welcome.

The membership of Israel symphony includes musicians and composers of note. Although numerically small, it is the pride of every conductor. Fifteen or twenty years ago the favorite composer of the Israeli music-lovers was Tschai-kowsky. Today, the announcement of a symphony by Brahms attracts a capacity audience. The Israeli concert-goers demand music as complex as Schoenberg and Hindemith.

Israel has a number of talented composers — Ben Hayim (Frankenburger), Walter Sternberg, Boskovich, Kaminsky (the latter two are members of the orchestra), Jacob Gruenthal, Lavry. Unfortunately, their music is practically unknown outside of Israel. A performance of Ben Hayim's second symphony was given last year at the international music festival in Prague and was very successful. A quartet by Portosh was awarded the Coolidge prize in America, and was played for a New York audience. But in general the works of the Israel composers are unfamiliar. Let us hope that the government of Israel will do its utmost to acquaint the world with the achievements of its creative musicians.

The Israeli composers came from Germany, Austria, Poland, Russia and other countries, and the musical tendencies of those lands at first influenced their works. Now there is a musical language peculiar to Israel. This Jewish tone dominates symphonic music, and above all, the Israeli songs. The melodies, hitherto

evolving from the Russian gypsy romance, the soviet *tsbastushky*, the German post-war *lied*, and Roumanian *doina*, have undergone a transformation. Among the many songs of Zeira, Wilensky, Postolsky, Govochoy, Sambursky, Pugatchov, Weiner, Levy and others, the Jewish character is strongly felt.

A number of Israeli musicians are now in this country, among them Zigi Weisenberg, Ella Goldstein, Yahli Wagman, Menahem Pressler, Zevi Zeitlen, Robert Stahrer. Israel has many schools of music with an enrollment of about 2,500. It has produced concert pianists and violinists who are quite popular. The young pianist, Pnina Zaltzman, born in Tel Aviv, a pupil of Cortot, will shortly make her debut in New York. The violinist, Peleg (Polack), is often heard in programs of sonatas together with the pianist, Partosh. They remind one of the performances of Adolph Bush and Rudolf Sirkin.

Chorus music in Israel has shown marked progress. Up to outbreak of the Arab-Jewish conflict there were over a hundred choral groups, with conductors supplied by the Histadrut. The outstanding choral leaders in Israel are Lampel, Kaplan, Avigdortchik, Brandman.

Chamber music is very popular, and concerts given in the Tel Aviv Municipal Park, in the Bezalel Museum and in Jerusalem attract large audiences. Israel has a branch of the International Society of New Music, which performs the work of the "modernists," Hindemith, Schoenberg, Copland, Gershwin and others.

There are opera performances in Israel, mainly of the works of Verdi, Puccini, Rossini and similar favorites. A few years ago an original opera was presented, "Dan Hashomer," by Mark Lavri. Although influenced by Puccini, it is also characteristic of Israel.

The museums in Israel are small in size, but of a high standard. In the Tel Aviv museum you can find the paintings of Liebermann, Lesser, Uri and Israels. A prominent place is occupied by a Rubens painting. The Bazalel museum in Jeru-

A True Jewish Art is Developing in Israel For the First Time Since the Dispersion

THE ARTS IN ISRAEL

By DAVID MIZRACH

Translated by Leo Shpall

salem displays a rich collection of ritual articles as well as priceless paintings. At present there are several hundred painters in Israel—not all geniuses, but most of them are endowed with extraordinary talent. Among the most promising ones may be mentioned Litwinowsky, Goldberg, Rubin (Israel's ambassador to Roumania), Steinhart, Moukadi, Fraenkel, Brownstein, Hannah Ticho.

Architecture, the crafts, the theatre, the dance and literature have undergone the same process of transformation. In 1933, when the building industry in Israel was at its peak, the architects, for the most part Central Europeans, brought with them the European style of architecture. The tendency was to build apartment houses facing the sun. As years passed, the architects came to the conclusion that the style which was popular in a European metropolis was not suited for Tel Aviv or Haifa or for ancient Jerusalem, the Emek and the Galil, and new forms are now being created.

The crafts in Israel show a fine development. The art began with the manufacture of menorahs, ram's horns (shofars), reproduction of the wailing wall, Rachel's tomb, the Tower of David, etc. Now there have been added modern cameos, pins and other decorative pieces. It is too bad that they are expensive and cannot find a popular market. But this may be changed when the economy of Israel is stabilized.

A great deal should be written about the dance in Palestine. During the past ten years Israel has developed dancers who give expression to the suffering and joys of the people in peace and war. Many came from European lands and brought with them the traditions of the Russian classic ballet and the schools of Dalcroze, Mary Wigman, Isadora Duncan and the Joos Ballet. But, as in the other arts, an Israeli spirit is evolving. Two dance festivals held in recent years indicated that definite progress had been made.

[Continued on page 22]

The following article is reprinted from the informative and lively AMERICAN FUND NEWS, published by the American Fund for Palestinian Institutions.

THE first Hebrew periodical, *Torath Zion*, appeared in Palestine in 1862, published by Aryeh Leib Horowitz and Joel Moshe Solomon, but soon moved to Paris when it was reorganized as *Halevanon*.

Israeli journalism, however, really dates from the establishment of *Chavatzeletb* (Lily) which existed for over 40 years and greatly influenced the life of the Yishuv. It was published by Dov Frumkin, father of the well-known Judge Gad Frumkin.

The period from 1863 to 1913 saw 62 different periodicals. Of these 46 were printed in Hebrew, 8 in Yiddish, 7 in Ladino and 1 in German. The latter was called *Nachrichten Aus Palestina*, and its publisher and editor was Prof. Heinrich Loewe, the present director of the Achad Haam Library in Tel Aviv.

Eliezer Ben Yehuda, commonly referred to as the father of modern Hebrew, published 16 periodicals of varying character of which only *Hatzvi* lasted for any considerable length of time. To Ben Yehuda goes the credit of being the first publisher of a daily Hebrew paper in Palestine, launched in 1910. The careers of important Palestinian journalists, now no longer among the living, began with Ben Yehuda's paper—Bar-Drora, Kadish Juda Silman, Lufbahn, and Ben Yehuda's own son, the late Itamar Ben Avi, who attempted to modernize the paper in accordance with the concepts of his time. This paper was not long-lived. The community was small and poor and not sufficiently ripe for a Hebrew daily paper, and at that a modern one, with telegraphic news, foreign correspondents, etc.

In these days Israel is considered to have one of the highest "newspaper coefficients" in the world. In the State of Israel approximately 19 daily newspapers, some 30 weeklies and about 50 monthly periodicals are published including professional and trade journals, etc.

It is estimated that some 2,500 families are supported by persons engaged by the local press, including writers, type setters, distributors, etc. For a community of some 800,000 inhabitants, of

THE NEWSPAPERS OF ISRAEL

By GERSHON SWET

which a considerable percentage still does not have sufficient command of Hebrew to enable reading its press, this represents a much higher ratio than found in England, for example, not to speak of a number of other European countries.

The oldest of the current daily newspapers is *Haaretz* (The Country), founded in the year 1918 as *Chadasot Haaretz* (News of the Country), and later shortened to its present name. Its first editors were Dr. Samuel Pearlman, Dr. Nissan Touroff, Leib Jaffa, Vladimir Jabotinsky, and from 1922 to 1937, Dr. Moshe Glickson, a distinguished journalist with a profound understanding and knowledge of matters Jewish and universal. *Haaretz* is like the *Manchester Guardian*, a progressive, liberal newspaper in the most modern sense. In 1936 *Haaretz* was bought by Zalman Schocken (now in America, publisher of Schocken Books), and since 1937 his son, Gershon Gustave Schocken, has developed *Haaretz* into the largest newspaper in Israel.

Davar, the organ of the Histadrut (Federation of Labor), was established 23 years ago. Its first editors were the late Berl Katznelson and Dr. Moshe Bailinson, outstanding personalities whose influence in the labor movement is felt to this very day. The incumbent editor-in-chief is Zalman Rubashov, an orator and journalist of great stature. The readers of *Davar* are to be found in the main among the wide circles of the Israel labor movement. *Davar* is read in town and hamlet, and has become a sort of spokesman of the leading labor party, which has only recently begun to publish its own daily paper *Hador*.

Haboker has been in existence for about fourteen years. It represents the so-called right wing of the General Zionists. It is the paper read by the industrialists, orange growers, merchants, etc. Its editors have been Dr. Fritz Fischl Bernstein and Joseph Heftman. Since Dr. Bernstein's cooption to the cabinet of Israel, Mr. Heftman is the sole editor. *Haboker* is a well-established paper with

Israel Has A Prolific Press and of A High Standard

a good news apparatus, but with a certain inclination toward the sensational interpretation of news.

Hatzofe is the Mizrahi organ, in existence for about ten years. It is not a large paper but is well run and possesses several rather fine journalists on its staff, led by its editor Rabbi Meir Berlin, and including S. Daniel and others. Modest in scope, it nevertheless wields a strong influence over its readers.

Hamishmar came into being six years ago as the organ of the Hashomer Hatzair. It is now the organ of the Mapam, the coalition party which includes Hashomer, Hatzair, the opposition faction of Mapai, called "Siyah Beth" and the Left Poale Zion. In the few years of its existence the *Hamishmar* has made a respected place for itself. It seeks to accomplish the dual purpose of a party voice and an information medium, and devotes a proportionately large section to cultural and literary matters. Its contributing editors include Avraham Schlonsky, one of the leading literary figures of the community, Leah Goldberg, poet and essayist of note, and others.

Hamashkif, founded about ten years ago as the organ of the Revisionists, has recently experienced a split. Part of its editorial staff has gone over to *Cherut*, the mouthpiece of the new movement of the same name, led by Menachem Beigin. *Hamashkif* enjoys the participation of writers prominent in the Revisionists circles, among them such eminent journalists as Wolfgang, Von Weisel, Abba Achimeir, and others.

Kol Haam is a Communist paper. Their newspaper has been appearing for barely two years and is managed by its party leaders, Esther Vilenskaya, Meir Villner, Shmuel Mikunis.

All the publications mentioned above are morning papers. The evening papers are a chapter in themselves. During the war there suddenly appeared in Israel

seven evening sheets. Almost every hour a different paper would come out. The oldest of these is *Yedioth Achronoth* (the Latest News), based on sensational news, and was published by Dr. Azriel Carlebach, a talented and vigorous journalist. Last summer the editor and the entire staff left the paper and established their own evening paper which they call *Yedioth Maariv* (Evening News). There are a number of other evening sheets such as *Yom-Yom* (Day-by-Day) of *Haaretz*, and the evening editions of *Davar* and *Haboker*.

These constitute the Hebrew press.

For fifteen years there has been appearing in Palestine a daily English paper, *The Palestine Post*, whose chief purpose it was to keep members of the British Administration informed of current events in the country. It is admirably run under the leadership of its editor, Gershon Agronsky. With the liquidation of the Mandatory and the establishment of the State of Israel the objectives of the publication are altered. It is now the paper of those who have still not mastered the language of the country and for tourists.

For those who do not as yet read Hebrew there are two more dailies. One of these is in German, serving Jews who have migrated to Palestine since 1933. Many of these were in the "over-50" age category and there was little hope that they could acquire the new language. A considerable percentage of these, it must be said, have in time learned Hebrew, at least sufficiently well to be able to read the Hebrew press.

There is also a weekly, *Die Neue Welt*, published by the Left Poale Zion, and in existence for the last fifteen years, which appears in Yiddish. The paper has a very limited circulation.

The standard of the Hebrew daily press is high. The calibre of journalism is good, and the information reliable and authoritative. The local press is served by all world telegraphic agencies. The larger newspapers maintain their own correspondents in Europe and America, who keep their papers informed of important events. An important source of information in Israel is the radio. It is possible to hear, almost uninterrupted by atmospheric disturbances, constant radioed news 24 hours a day from London, Moscow, Paris and New York.

All Hebrew papers, with the exception of *Yoman* (Diary), which is issued by Agudath Israel, the ultra-religious

group, and outside of the *Palestine Post*, which appears in Jerusalem, are published in Tel Aviv.

AIR PROGRESS IN ISRAEL

THE first mention of flying in connection with Jewish Palestine is believed to have been made by the Tel Aviv lawyer, Israel Shohat, who, during a visit to Paris in 1930, astonished M. Leon Blum by saying that airmen should be trained by the Yishuv.

The practical beginnings go back to 1932 when attempts at gliding in the Haifa Bay area were made under a British Army officer.

Four Jewish flying clubs were formed in 1935 — the Palestine Flying Club, "Hashahar" (Dawn), in the Jordan Valley settlements, one in Haifa and another in the Emek. These were amalgamated in 1937, and branches were later established in Jerusalem, Rehovot, Hadera, Upper Galilee and elsewhere. It was in 1935 that actual flying was begun with two gliders brought from Germany.

The first airplane taken up by a Jew in Palestine is recorded in 1936, in which year the Aviron Company was founded and a flying school was opened at Afikim, in the Jordan Valley. The school's first course of instruction was completed three years later when ten pilots were licensed.

During the Second World War the British authorities at first refused to accept Palestinians for the R. A. F. In 1941, however, 40 were accepted, some of whom later took part in air battles. These, together with others who received training and combat experience in other of the allied armies, and a few members of Palmach who trained secretly at Naan settlement, were to form the nucleus of the Israel Air Force.

Israel now has a General Council for Jewish Aviation. Affiliated with it is the "Maof" Company for the construction and repair of air machines belonging to the Flying Club. Its services have been used by the Israel Air Force during the present struggle. Another affiliated body is "Nahat" (Nashim Hovevei Teufah)—Women Friends of Flying). Its 2,000 members in Tel Aviv and 2,500

in Haifa have assisted in the purchase of planes for the Club.

A third affiliation is "Ganai" (Gdudei Noar Teufati — Youth Flying Units). Its members, from 14 to 17 years of age, are given instruction in the elements of gliding and flying.

The Israel Flying Club has so far trained some 300 gliders, 120 pilots and about 1,000 youths in general duties connected with flying. It operates 12 gliding machines and has acquired for the Israel Air Force five training planes and two air ambulances.

POSTAL PROFITEERING

One of the old trees in the Rothschild Boulevard in Tel Aviv has been dubbed "the Parliament" for it serves as a news-post. People stop to read the news.

A man reading the news one morning said: "This new tax law is a truly draconian law."

"How then do you expect the government to get its budget and cover its expenses?" asked his neighbor.

"There are many sources of income without this one," he answered. "Take, for instance, the Post Office. It alone is a tremendous source of income."

"What profit does the Post Office make when a one-piaster stamp sells at a piaster and a two-piaster stamp sells at two piasters?"

"I see, my friend, that you know nothing about political economy. A one-piaster stamp entitles the sender to send a twenty-gram letter. However, the average weight of the letters sent is five to six grams. Here you have a profit of 300-500 per cent."

—From *American Fund News*.

The "Review" is a good means of introducing your friends to the Brooklyn Jewish Center. You may get a few extra copies from the Center office to pass on to them.

A FEW bright and intelligent artists took early advantage of the liberation of Safad and availed themselves of the splendid opportunity to establish the beginning of an artists' colony there. Hearing of this, I took the first bus to Safad.

It was evening when I met Castel, Holzman, Zaretsky and his wife and Mrs. Haim, and I was to be shown the beginnings of the artists' colony. The streets in the old part of the town were completely unlit, except for the bright corner near the "Villa Castel" in Rehov Hatzayarim (Artists' Street). I almost broke a leg climbing down the steep cobbled slippery paths, but lo and behold, we landed in an enchanted garden, the most romantic of places, fenced off by a wall and to which one obtained admission through a wrought-iron gate, all like an old Capri villa. There were ancient trees, plants, pieces of raffia matting; the walls were covered with a collection of what you might call "junk" if you don't happen to like Arab trays, jugs, plates, nargilahs, coffee grinders, and such like. A staircase led into a large room with a vaulted ceiling, and the whole interior was like one of Matisse's oriental pictures, with beautiful Persian carpets and paintings on glass, and delightful old lamps for oil and candles, for the place is devoid of electric light and running water. There is a well, and you must go on living as your forefathers did in Biblical days.

I had the feeling that Castel had deserved this place and fitted it well. His family first settled in Safad 450 years ago, and his spirit belongs to the place. He is sombre and sharp. He is one of our most serious and talented artists, unafraid even of striking out in a new line with his paintings shown at the Museum, which are, however, in their technique, a development of his earlier manner of painting. What a long way he has travelled since his small and modest exhibition in London in 1929!

And here was Holzman, always full of joie de vivre, bursting with good health from outdoor painting, doing as many as two water colors in a day. His colors are bright and pleasant. After a morning's painting his appetite is spectacular and contagious.

Zaretsky was quiet, drawing in the sharp brisk air and persisting in wearing summer clothes notwithstanding the bit-

ing cold. Perhaps he wishes to harden his spirit to the metal-iron-steel-blue-grey of his earlier paintings, quite unlike his latest works, done on a large scale in sweet pastel colors.

So there we were, all anxious to secure a quiet spot where we could concentrate and work without being disturbed by the world around us.

But, as in all things, first come, first served! Castel, Holzman, Mrs. Haim, Sigarb, Lubin, Frankel and a few others had heard of this opportunity in time, they arrived and succeeded in occupying the few houses which were left undamaged.

There was nothing planned or premeditated, and I fear that the ambition of the township to raise a second "Quartier Latin" will be nipped in the bud, since no other artists can now obtain anything. I found everybody extremely reticent about the source and methods of allocation, and was on the point of leaving when I was told that it was the Custodian of Enemy Property who had authority to rent out rooms or houses deserted by the Arabs. All you had to do was to find something suitable and apply for a lease.

So I rose with the sun and began climbing through narrow streets and passages, steps, staircases, vaults and cellars. I twisted my ankles a dozen times, I slid down mossy cobbles, I just stopped myself falling through a cracked ceiling. I was marvelling at the thoroughness and the physical strength of our young Army. Not a room, not a door or window that was not smashed, broken or damaged. There must have been house to house—nay, room to room—fighting in every street and passage before the old town was conquered.

On my way to a few isolated houses a hunchbacked cripple stopped me excitedly. "Don't go there!" he shouted, "there are still loose electric cables and mines and a man was killed on the spot there a few weeks ago!" I hesitated and turned slowly back, when I saw a few

Israel Now Has Its Own Colorful Artists' Colony

A BOHEMIA IN SAFAD

By S. M. V.

men emerging from some of the houses, carrying bits of furniture still lying about. They simply had not wanted to be disturbed, and posted a sentry.

I came to the Custodian's Office dead beat, only to find that Mr. Sprinzak had been to Safad and had decided first to settle refugees there. Whatever was left might eventually be rented to artists. But each person was to carry out his own repairs, enter into a contract of lease for three months with the condition that the Government could vary, cancel or annul the lease at its own discretion.

New Immigrants

I thought that many an immigrant of former days must envy the newcomers. It is true, these latter had perhaps gone through terrible hardships in concentration camps (not so, however, those coming from Rumania, Yugoslavia, Bulgaria and Hungary), but they were not being called upon to build roads, sleep in tents and wait for their saplings to bear fruit.

In my presence, an immigrant from Yugoslavia came in scolding the officials. He said he had been promised a flat and he had not been allocated one! Well, he had no intention of awaiting official decisions. He had occupied a flat by himself. If they didn't like it, they could try to move him out again. In fact, our Government has anticipated most needs. One man told me that he was an electrician from Rumania. He had received a flat, a beautifully fitted open store, and as there were many repairs to be carried out after the blastings in town, his time was fully occupied and he was earning a good living.

The intention of the Government is to populate the District closely, to found industries, factories, develop trades in the vicinity and to have all factory hands on the spot. Good-bye to artists' hopes of a quiet nook!

—From *Zionist News-Letter*, published in Jerusalem.

Mr. Hanoach is the former editor of the Israeli BAMAH and a director of Habimah's cultural activities.

Like the Other Arts, the Israeli Theatre is Developing New Forms

THE two oldest established theatrical companies in Israel, Habimah and Ohel, have so far produced about 150 plays, of which only about half deal with Jewish subjects and of these, some were translated from Yiddish. There have been isolated attempts at original Hebrew plays dealing with the life of the country, but most of them have been quite successful. On the other hand, during Habimah's early days in Moscow, it produced plays reflecting the Messianic ideal and Jewish mysticism, such as "The Wandering Jew," "The Dibbuk" and "The Golem," which have become classics in its repertoire. Much the same is true of the early days of Ohel in Palestine. Their plays such as "Jacob and Rachel," "Jeremiah" and "Sketches from Peretz" (the great Yiddish classic) contain the elements of a national repertoire. In the course of time, however, there was a growing demand from the Palestinian public itself for universal drama and for European or American plays "of the times." Meanwhile, however, times in Palestine have changed at an unpredictable tempo and what passes for a play "of the times" elsewhere, appears trivial and shallow when shown before an Israel audience of today. At the same time, there has been a demand for the rejuvenation of the Hebrew theatre: people want to see young talent trained and given an opportunity to appear on the stage.

Before the establishment of the State of Israel, Habimah went on a tour of the Jewish communities of the U. S. A. Prior to its departure, it had been beset by internal difficulties, which grew more acute following its return. A crisis ensued which stopped all performances for several months and finally a Public Committee had to step in to compose the differences. The root of the trouble lay in a revolt against the collective principle, which is one of the main elements of the Hebrew theatre in general and in which it differs both economically and artistically, from most theatrical companies in England and America. The difference is very like that between the collective settlement and the private farm. The principles on which Habimah is run are as follows:

THE THEATRE IN ISRAEL

By G. HANOCH

1. The theatre is not the private property of an individual or share-company, but of the members of the collective.

2. The management is elected by members at an annual meeting.

3. The final decision on all matters, artistic as well as economic (including the choice of repertoire and producer and the casting of parts), rests with the General Meeting at which all members have an equal vote. On the other hand, the management, Art Committee and producer can offer suggestions, which carry a certain amount of weight.

Unquestionably, this principle has certain great advantages, which stood the Hebrew theatre as a whole in good stead under difficult pioneering conditions—just as the Kevutza (collective settlement) did in creating and improving Jewish farming in Palestine. Moreover, the collective principle of the Hebrew theatre is closely bound up with the Russian system of Stanislavsky, on which both Habimah and Ohel are run. This is the *ensemble* system, according to which the chief importance lies in the company as a whole, the perfection and general level of the play as a whole counting for more than the prominence accorded to a star performance, as is the case in the commercial theatre and in films. An *ensemble* with a specific form of training and style is also suited as the nucleus of a national or state theatre. This was the path followed by the Russian State Theatre, the French Comédie Française and, to a certain extent, by the English Old Vic. But there are also certain advantages in the ordinary theatre based on the European or American model which draws its cast freely for a single season or for a single play. In the first place, actors can be selected for parts in a play or film on the strength of their individual aptitude only, which tends for freer and more natural acting. In a closed company, on the other hand, the choice of actors to fit a particular role is more limited, and for that reason many a good play has to be rejected because

of its unsuitability for members of the group. The main disadvantage, however, as displayed by the Habimah, is that the limitation of choice causes the company as a whole to go in for more stilted and symbolical ways of acting, which is out of harmony with the spirit of the public of present-day Israel who evince a natural preference for more realistic acting.

The only way to achieve a solution to this problem—that is to say, to find a synthesis of the possible elements of both systems—would seem to be to set up a dramatic school under the aegis of the traditional national theatre and to foster the development of studios for students of the school, as is done by other national theatres. Actually, it was with this in mind that Habimah started a dramatic school, some years ago, following earlier attempts to train young actors. The plan was for each class to be examined on completion of the course, following which the successful students would be accepted into Habimah, where they would constitute a sort of secondary company of young actors for whom a repertoire of plays would be selected for their literary value without undue attention to box-office receipts. Then, they would gradually be absorbed into the company proper. But, whether it was for lack of public support for the school or of adequate support on the part of some of the old-time members of Habimah, the plan was not fully implemented. Only about half the students of one class—seven or eight in all—succeeded in getting onto the stage. Then, when war broke out, they were all mobilized into the forces, some of them joining Army theatrical groups.

A number of young actors have also been trained and accepted by Ohel and Matate (Satirical Theatre), and the Chamber Theatre, a comparatively new company, has absorbed others, including some from the Habimah Studios. But the need is, nevertheless, felt for a State

School of Drama to be run in conjunction with the old established theatres.

On the question of the collective principle and the choice of repertoire, Habimah has so far only found a temporary solution. A management has been appointed for one year, with control both of artistic and financial affairs and is independent of the General Meeting. Different gradations of salaries have been fixed for the actors and several other temporary changes of a like nature have been introduced.

Habimah's repertoire this year is marked by two features. Of its old plays, it is only producing those which have Jewish subjects and is putting on two new original Hebrew plays. One of them, "In the Steppes of the Negev," is by a young writer named Yigal Mossinsohn, at present an Army Education Officer, who has won a reputation for himself for his books on life in the Haganah. The other is "The Youth of Mikhal," a Biblical play on the subject of King Saul's daughter, by Ashman.

Ohel, the Workers' Theatre (under the direction of Moshe Halevi), put on two new plays at the beginning of this season. The first was "The Big Four" by Georges Ronald, a topical French play, and the second, an original play called "Guardians of the Walls" by Yehoshua Bar-Yosef, a Hebrew writer who has produced several novels and volumes of short stories, mainly about the Oriental Jewish communities of Palestine. Another play by this author, "In the Lanes of Jerusalem," was staged by Ohel a few years ago.

The Chamber Theatre, in which most of the younger talent is assembled, is directed by Y. Passovsky, previously of the Czech stage. This company goes in for lighter plays than the Habimah and Ohel and perhaps goes further than they in satisfying the younger theatre-going public and the theatre needs of the day.

A strong surge towards topical subjects recording the storm and stress of everyday events can be seen in the amateur theatrical groups that have sprung up from the ranks of the Army, who display both originality and talent. There are seven or eight Army theatrical groups, some of whom give performances in fixed areas while others tour the country. Some of the actors are graduates of the Habimah School, while others have been

drawn from dramatic circles in the "Gadna" (Youth Battalions—a training ground for future soldiers) and the Haganah.

One of the latest shows by Chizbatron—the first and most popular of the Army theatrical groups—is known as "Searching for Tomorrow." The curtain rises

to show a number of people running about the stage trying to find the "right note" with the aid of tuning-forks. They finally find it and begin to act a scene out of their own lives. There seems to be an element of symbolism in this, which points to the change that is coming over the Israeli theatre as a whole.

SAMPLINGS OF ISRAELI HUMOR

An official of Hakirya when told to open all mail addressed to Moshe Shertok, Minister of Foreign Affairs, and route it to the appropriate undersecretary, applied it even to personal letters from Mrs. Shertok.

Israelis, with the neat Jewish talent for deflating the pompous before it becomes ominous, have their little jokes about the Capital named Hakirya.

It is called Hakirya, they say, because addressing its officials is tantamount to "talking to Kir"—which means "wall" in Hebrew.

They also call the capital "Pakidstan"—Pakid, in Hebrew, means an official with an inclination to bureaucracy.

Said mother to her boy Yitzhak (age three): "If you don't stop I shall spank you . . ."

"Then, I shall sing Hatikvah and you will have to stand up."

A Tel Avivian poet met the wife of a novelist friend who was in Jerusalem; the poet asked the wife what the novelist was writing:

"Very bad," she answered.

"Exactly," said the poet, "he always does."

Daliah (age four) spoke about the truce. Her father asked her:

"What is a truce?"

"When all the airplanes in the sky are ours."

Of Moshe Shertok, Tel Avivians say that "if he is shown an advance draft of the Constitution, Israel will remain in-

definitely without a Constitution; Shertok will spend the rest of his life correcting the punctuation."

Israelis gripe about taxes. Their target is the treasurer, Eliezer Kaplan, a humorless and hard-boiled individual. Ministers complain that they could accomplish much more "if only, like Moses, we could smite the rock of his heart and make a budget flow."

Kaplan has been accused by the wealthy of soaking them: "His tax policies will soon convert the country into a veritable paradise—all we will be wearing is fig leaves."

DUTY ON GIFTS TO ISRAELIS

THE following statement regarding gift packages to Israel was issued by Mr. Arthur Lourie, Consul General of Israel in New York:

"The customs duty for standard food parcels varies from \$1.20 to \$1.60 while clothing is subject to a tax of 35 per cent.

"These regulations have been in effect over a long period of time.

"It must be understood that the people of Israel, having come through a critical and costly struggle for survival, are now living under and have readily accepted a regime of severe austerity. Food is subject to rationing and all residents are restricted in the amount they may purchase. Clothing is being manufactured under a utility planning scheme.

"It follows, therefore, that anyone who receives a gift parcel of food and clothing from relatives outside the country may equitably be expected to assume the customs duty which the general population is called upon to pay.

NEWS OF THE CENTER

Hebrew and Religious Schools Conduct Model Seder

On Thursday, April 7, 1949, the Hebrew and Religious Schools of the Brooklyn Jewish Center arranged a Model Seder, or festive Passover meal for 300 students and guests.

The Seder tables were decorated by the P.T.A. committee, headed by Mrs. Julius Kushner.

The Kiddush was recited by Alan Schaeffer.

The traditional four questions were asked by Lawrence Horowitz, Myra Nelson and Arthur Teig.

The others who participated in the ceremonies were: Barbara Gross, Allan Gottlieb, Conrad Lefkowitz, Paul Kushner, Jerome Kern, Amnon Orent, Arthur Rudy, Bernard Salevitz, George Steinberg, Robert Spevack, Charles Schwaeger, Richard Weinberger and Helen Wein.

The singing was led by Mr. Sholom Secunda.

In honor of the event, the P.T.A. presented our schools with a special Seder dish and Matzoh cover.

Young Married Group Elects Officers

The following officers were elected at the last meeting of the Young Married Group held on April 7th: Chairman—Herbert Carr; Secretary—Milton Spatt; Corresponding Secretary—Roslyn B. Chaiken; Treasurer—Eddie Goldberg; Co-chairmen of Host and Hostess Committee—Mr. and Mrs. Eddie Goldberg; Chairman, Program Committee—Sol Rosen; Honorary Member of Executive Committee—Rabbi Manuel Saltzman.

Junior Club Activities

DURING the month of April the clubs had a very interesting session. On April 2nd and 9th they devoted their meetings to the discussion of the significance of Passover in the light of present occurrences in the world at large and Israel in particular. They emphasized the idea of freedom and what it means to the people of Israel today. On April 16th each club had a Model Seder. At that Seder the leaders explained to the mem-

bers the meaning of the Seder service. Each club had a Passover plate and sang Passover songs, while the girls' clubs ended the meeting with Palestinian dances. In addition to the regular meeting, the Shomrim and the Tzofim had a basketball game. The closing session was held on April 30th. At the closing assembly, a summary of the year's activities was made. The members of the clubs took part in the program, and with the singing of Hatikvah the clubs closed their session for the season.

Inta-League Clubs Report Interesting Sessions

DURING the past month the Inta-League Girls and Boys Clubs had some very interesting and enjoyable programs. At one of their sessions the Inta-League basketball team played against the basketball team of Junior Congregation, Temple Sons of Abraham of Boro Park. Our team lost this most thrilling spectacle, the score ending at 33-32, but the evening was enjoyed by all present. Alvin Goldberg coached our team. Other programs of great interest were the ones commemorating the "Battle of the Warsaw Ghetto" entitled "We Shall Not Fight" written by Howard Fast and the program celebrating the festival of Passover.

Center Academy Registration Now Open

REGISTRATION is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

Congratulations

HEARTY congratulations and best wishes are extended to the following:

Miss Florence Gallant of 652 Bradford Street upon her engagement to Mr. Jack Shinder.

Mr. and Mrs. Nathan L. Goldstein of the Hotel Granada on the engagement of their son, Joseph Z., to Miss Sybil Redlich.

Mr. and Mrs. Roy M. Leibler of 706 Eastern Parkway on the engagement of their son, Sheldon P., to Miss Joyce Arline Small.

Miss Doris Mines of 456 Crown Street on her marriage to Dr. Alexander Zabin on April 10th. Miss Mines is the daughter of the late Mr. Jacob Mines.

Dr. and Mrs. Irving L. Moskowitz of 290 Montgomery Street on the birth of a daughter, Ellen Mae, on March 27th.

Mr. Jerome J. Ossip of 9209 Avenue B on his engagement to Miss Audrey Herman.

Mr. and Mrs. Samuel L. Pomerantz of 1304 President Street on the marriage of their son, Howard E., to Miss Ethel Laura Sanders which was held at the Center on April 3rd.

Mr. Jacob Rosen of 919 Park Place on the celebration of his seventieth birthday on April 20th.

Dr. and Mrs. Bernard Smulow of 225 Eastern Parkway on the engagement of their daughter, Jacqueline Diana, to Mr. Gurson W. Berse of Westfield, N. J.

Mr. and Mrs. David Wald of 706 Eastern Parkway on the engagement of their son, Seymour S., to Miss Natalie Joy Cherny.

Sabbath Services

FRIDAY evening services at 6:00.

Kindling of candles at 6:29.

Sabbath services, Rosh Hodesh Iyar, Parsha "Tazria" - "Mezora," Leviticus 12:1-15:33—Numbers 28:9-15, Prophets-Isaiah 66:1-24, will commence at 8:35 a.m.

Mincha services at 6:00 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue his lectures in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 6:00 p.m.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ALBERT, MISS BERNICE

Res. 4215—15th Ave.

BERLIN, HARRY

Res. 1196 Eastern Pkwy.

Bus. Fund Raising, U.J.A.

Married

Proposed by Dr Julius J. Kahn,

Dr. Irwin Sparer

BROOKS, EMANUEL

Res. 1396 Carroll St.

Married

Proposed by Zelda Held

EBER, KALMAN T.

Res. 284 Hinsdale St.

Bus. Revenue Agent

Single

Proposed by Sid Spatz,

Sam Horowitz

ELLENTUCK, MISS JANE B.

Res. 36 Sterling St.

Proposed by Ruth Ehrlich

EPSTEIN, RUBEN

Res. 195 Grafton St.

Bus. Children's Wear, Babylon, L. I.

Married

ESTREN, RALPH J.

Res. 1622 President St.

Bus. Liquor, 575 Van Siclen Ave.

Married

FORTINSKY, MURRAY

Res. 320 Eastern Pkwy.

Bus. Diamond Cutting, 71 Nassau St.

Single

GOLD, CHARLES

Res. 170 Hawthorne St.

Bus. Exporter, 15 Moore St.

Married

Proposed by Leo A. Tallering,

Herbert Okoskin

GOLD, ISIDORE

Res. 202 E. 94th St.

Bus. Insurance

Married

Proposed by Nat Bernhard,

Sol Palley

GOLDSTEIN, HERBERT

Res. 80 Clarkson Ave.

Bus. Building, 2247 Church Ave.

Single

Proposed by Irving R. Chandler

GRANOWITZ, MISS RUTH

Res. 867—44th St.

JOSEPH, MISS LILLIAN D.

Res. 178 Amboy St.

Proposed by Marilyn Chaliff,

Pauline Magid

KATZ, LEONARD

Res. 431 Pennsylvania Ave.

Bus. Infants Wear, 469 Vermont St.

Single

Proposed by Louis Weber,

Nathan Apse

KLEBANOW, BERTRAM

Res. 619 Montgomery St.

Bus. Travel, 6 W. 48th St.

Single

Proposed by Nathan Klebanow,

Abe Mann

KLEIN, MISS ELEANORE

Res. 202 E. 91st St.

Proposed by Sylvia Lichtman,

Thelma Spruck

LANE, MORRIS J.

Res. 272 Saratoga Ave.

Bus. Pharmacist

Single

Proposed by Murry Kurss,

Evelyn E. Feinberg

PERLOW, MISS BEATRICE

Res. 49 Tapscott St.

Proposed by Selma Hallem,

Helen Brasner

RICKARD, MISS EDITH

Res. 1586 W. 3rd St.

Proposed by Betty Engelhard

SCHWARTZ, MISS SELMA

Res. 209 Sullivan Place

Proposed by Shirley Lowe,

Harry Smoler

SCHWEITZER, MISS DORIS

Res. 1661 St. Johns Pl.

SPERBER, KARL

Res. 520 Eastern Pkwy.

Bus. Novelty Jewelry, 9 Maiden Lane

Single

Proposed by Frank F. Rose,

Irving Kramer

STEIN, MISS SOPHIE

Res. 428 Newport St.

Proposed by Louis Weber,

Harry Gumer

STATMAN, JACK

Res. 641 Crown St.

Bus. Luncheonette, 383 Kingston

Ave.

Married

Proposed by Gerald Jacobs,

Abe Mann

STILLMAN, MISS SYLVIA

Res. 299 Berriman St.

Proposed by Elmer Riffman

WANDER, MISS LOUISE

Res. 1571 Sterling Pl.

Proposed by Irving Cohen

The following has applied for reinstatement:

ZOHN, MISS FLORENCE

Res. 608 Montgomery St.

Proposed by Rhoda A. Soicher,

Sylvia J. Sonnenberg

Late Applications:

GRIBOFF, MISS CHARLOTTE J.

Res. 196 Rockaway Parkway

LOEB, LESTER

Res. 582 Howard Ave.

Bus. Millinery, 30 W. 57th St.

Single

Proposed by Dr. Irv. T. Sparer,

Rubin Grolla

SCHAIN, HERBERT S.

Res. 270 Empire Bld.

Bus. Shoes, 47 W. 34th St.

Single

Proposed by Stuart Ain

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Hebrew Education Department To Meet May 3rd

A MEETING of the Hebrew Education Department will be held on Tuesday evening, May 3rd, at 8:30 o'clock. Members of the committee are requested to please attend.

Acknowledgment of Gift

WE ACKNOWLEDGE with thanks receipt of a donation for the purchase of Prayer Books from Mr. Morris Rosen in memory of his wife, Ann Rosen.

Junior League News

THE next meeting of the Junior League on Thursday evening, May 5th, will be an Open Meeting. Center members eligible for this group are urged to join and partake in the activities of the League.

Make your reservations today for the Annual Center Dinner in behalf of the United Jewish Appeal on Thursday, May 12. Help the Center achieve its goal in this year's vital campaign.

PAGING SISTERHOOD!

For the first time in two thousand years, Pesach has a happy significance for Jews everywhere. "Mah Nishtanah," wherefore is this year different from all other years? A miracle has occurred, and we are privileged to see the Jewish State a reality. Deliverance from all persecution, be it Egyptian, British or German, is forever a thing of the past, and we can now enjoy our independence in a truly joyous celebration. Today, almost a year after Israel was reborn, another dramatic moment in the history of the world's youngest republic is hoped for—the blue and white flag of Israel may shortly fly over the United Nations along with the standards of the other fifty-eight nations, thus hurdling the last barrier to global recognition. We shall be not only a nation among nations, but an equal of every nation in the world. The prayer which we have uttered each year when reading the Haggadah, "L'shanah Habab B'yirusbalayim," takes on a new meaning—we are a free people, and "next year has become 'this year,' or any time when it is our pleasure to 'go home' to 'Artzenu'—our land of Israel.

SARAH KLINGHOFFER,
President.

General Meeting

Our meeting on March 21st was a tribute to the cultural accomplishments of our members, as well as the keen interest evinced in programs of Jewish content. The singing of the national anthems formally opened the program, followed by a Passover prayer read by Mary Kahn. Our president, Sarah Klinghoffer, welcomed the gratifyingly large audience, and urged them to repeat to absent members the attractive scope of Sisterhood meetings so that more and more women would attend. A brief business interval included a report on the phenomenal cultural and financial success of the Torah Fund Luncheon, the appointment of a nominating committee, headed by Hattie Roth, and including Rose Wiener, Gert Levitt, Lila Leonard, Bess Danziger, Jennie Levine and Bess Machlin, and several

Women's League announcements advising especially that we write to our Congressmen approving the change in the bill to increase the number of DP's admitted into the U. S.

In introducing the participants in our cultural program, Chairman Mildred Levine presented first, our own Lila Leonard, who proved, in her excellent and charming review of "Our Jewish Heritage," that she merited the high words of praise which preceded her discussion. Our next speaker, another member of our Executive Board, Jeannette Richman, although new to Sisterhood programs, endeared herself to the entire audience for her clarification of the subject, "The United Nations at Work," indicating on a map designed by herself the many ramifications of this body, and its ultimate effect upon the nations of the world. She noted particularly that Israel owes its present status to the existence of this organization. This informative survey was followed by the presentation of a stirring movie, "Land of Hope," with narrations by Jose Ferrer, Broadway star. In technicolor, the film took us on a trip through Israel of fifty years ago and now. Sisterhood thrilled to see what we Jews had accomplished, and what a beautiful home we had built. Since a delightful social hour had preceded the meeting, the "perfect day" ended with the drawing of the door prize, a book, "The Jewish Home Beautiful," won by Mrs. Schless.

Women's League. Sisterhood women are urged to attend an all-day conference and luncheon on Monday, May 9th, at the Jewish Theological Seminary, 3080 Broadway, and pay tribute to Lil Lowenfeld, who will take part in a discussion panel. Tickets are \$2.00. The Brooklyn Branch of Women's League, of which our Sarah Epstein is Vice-President, will hold their Annual Spring Luncheon on Thursday, May 19th, at the Ocean Parkway Jewish Center, at which Rabbi Aronsohn, President of the Rabbinical Assembly, will speak. See Sarah Epstein or Sarah Klinghoffer for tickets, which are \$2.75. Secure your Jewish music records and Jewish books through our Women's League.

Blind Day. Remember Jewish Day for the Blind, May 11, at the St. George Hotel. The committee, including Mrs. Elias Bernstein, Hannah Stark, Bess Danziger, Julia Kabram and Bertha Zirn are doing an admirable job. See them for the purchase of merchandise from the blind.

Nominating Committee. Submit any recommendations for members of our Executive Board to Chairman Hattie Roth, 44 Hampton Place.

Religious Committee. In order to add to the prestige of our Junior Congregation services, Dorothy Gottlieb and Sarah Kushner will meet with Rabbi Levinthal to make certain recommendations which they feel will attract more children to our services.

Programs. A vote of thanks, particularly citing the tremendous assistance given by him to Sisterhood, was recorded and ceded to our Music Director, Sholom Secunda, to whom we have learned to look for cultural guidance as well.

Kiddush (for Junior Congregation). April 23—Given by Mr. and Mrs. Julius Kushner, in honor of their 20th anniversary. April 30—Special kiddush, by Mrs. J. Füchs, in honor of son's Bar Mitzvah.

Cheer Fund Contributions

L. Lowenfeld—in honor of birth of new niece.

B. Greenblatt—in honor of 43rd anniversary.

E. Greenblatt—in honor of birth of grandson.

L. Levy, Jr.—in honor of son's birthday.

S. Katz—for speedy recovery of Mrs. K. Salit.

R. Wiener—for speedy recovery of Mrs. K. Salit.

A. Rothman—in honor of grandchild's fourth birthday.

Women in the News

On April 28th, Thursday, Sarah Epstein will hostess an Executive Board meeting of the Brooklyn Branch of the Women's League.

Beatrice Shaffer has been appointed Social Action Chairman of the Sisterhood to represent us at Women's League meetings.

Calendar of Events

April 28—UJA tea, \$124 and over, home of Dora Brenner, 135 Eastern Parkway.

May 11—Sisterhood Board meets—11:30 a.m.

May 11—Blind Day, St. George. Sisterhood will attend for lunch.

May 12—UJA \$64 tea. Destination to be announced.

May 23—Monday evening, Sisterhood Players, under direction and coaching of Lila Leonard, will present stirring dramatization of an original play, "A Way of Life." Members of the cast include Sarah Epstein, Shirley Gluckstein, Mary Kahn, Hershey Kaplan, Marjorie Lovett, Jeannette Richman and Bea Schaeffer. Men are welcome to attend and enjoy our histrionic efforts. Annual Elections to be held.

May 25—Tentative date for guided tour of United Nations, Lake Success.

June 6—Evening, installation of officers, with interesting program planned.

June 9—Closing Board Luncheon.

Good & Welfare

Do You Just Belong?

Are you an active member, the kind that would be missed,

Or are you just contented that your name is on the list?

Do you attend our meetings, and mingle with the flock,

Or do you stay at home, and criticize and knock?

Do you take an active part to help the work along,

Or are you satisfied to say "I just belong"?

There's quite a program scheduled that I'm sure you've heard about,

And we'll appreciate it if you will come and help us out.

Think this over, you know right from wrong!

Are you an active member, or do you just belong?

Hatikvah — New Version

(make it part of you)

Kol od baleivov p'nimoh

Nefesh yehudi homiyoh.

Ulfaasei mizroch kodimoh

Ay'n letzion tzofeeyoh

Od lo ovdo tikveteinu

Hatikvah sh'nat ail apayim

Lihyot am chafshi b'artzenu

Eretz T zion vi-Yerushalaim

THE YOUNGER MEMBERSHIP

Future Events: By this time the annual YFL election will be a matter of history, and we all look forward to the final program of the season's activities—the installation of officers and executive committee on May 10. From then on the YFL embarks on its summer schedule of programs, which calls for meetings on the roof (weather permitting) during June, July, August, and part of September up to the High Holy Days.

This has been a memorable year of YFL activity, one that saw many innovations in our programming and plans. The most important step we undertook in programming, and one that is being adopted by many groups throughout the country, is the guide for the year. Our program committee submitted a year's plan to the executive committee, which was approved in advance, and from that point on we were able to function with this master plan. Part of this plan, and one that proved most successful, was the lecture series devoted to "Marriage and Family Life" and "Conservative Judaism in the United States." These lectures were very successful, and in marked contrast to the individual, unrelated lectures of past seasons. Among our more notable programs for the year were those celebrating Jewish Book month, Jewish Music month, and the Chanukah Holiday.

During the course of the year the YFL cooperated wholeheartedly with the Center and the YPL in supporting and fostering activities in which both institutions were interested. These were, namely, the UJA, Federation and Seminary Campaigns, and the New York Council and National bodies of YPL.

New Members: The great increase of members in the Center, and in the YFL in particular, is a source of gratification to all. In the near future we hope to renew the series of welcoming and integration parties which we have held in the past for new members. It is necessary for all members to become more aware of their responsibility towards the institution and towards new members, in order to create a more closely knit and more friendly group.

Report from the President: This final report of the YFL year must include my thanks to all who have given me the opportunity of serving you and the Center, and also an expression of gratification to all members who have worked hard and contributed greatly to the success of this year's program. Regardless of the outcome of the election—at time of this writing unknown—I will always deem it a great privilege to work for the YFL.

A special word of thanks goes to Rabbi Saltzman for his guidance and encouragement in every aspect of YFL undertakings.

—DAVID GOLD.

In Memoriam

WE announce with deep regret the passing of our member

Mrs. Sarah Block

of 563 Eastern Parkway on April 16, 1949. The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

The Brooklyn Jewish Center sorrowfully announces the loss of its member

Marcus Levitt

of 46 Balfour Place on April 24, 1949.

We extend our heartfelt condolences to the bereaved family and relatives.

Condolences

WE extend sympathy and condolences to the following:

Mrs. Hyman Aaron of 985 Park Place and Mrs. Morris D. Wender of 1191 Carroll Street on the loss of their beloved sister, Mrs. Greenstein on April 14th.

Mr. Nat Bernhard of 2111 Quentin Road on the passing of his beloved father, George, on April 17th.

Mr. Morris K. Siegel of 688 Montgomery Street, on the loss of his beloved mother, Anna, on April 12th.

DR. WEIZMANN'S ADDRESS

[Continued from page 2]

also had its seat in this building.

It is a good while since the two paths converged and, like two members of one body, helped and reinforced one another until the great day nine months ago, the fifth day of Iyar, 5708, 14 May 1948, when we proclaimed our independence and the establishment of our State. The union of the two trends was completed.

Then the Arab war was waged against us from without, and within a house of chaos was bequeathed us by the Mandatory Government, and we were encompassed about by blood and fire and pillars of smoke. We were not able to hold elections to lay the permanent foundations of our State. The Provisional Government was set up, comprising a legislature and an executive whose authority derived from earlier elections. In the Provisional Government two former supreme institutions—the Jewish Agency Executive and the Vaad Leumi—were joined together and fused into one.

Today we stand on the threshold of a new era. We leave the dawn light of provisional authority and enter the full sunshine of orderly, democratic rule. This Assembly was elected by the whole body of citizens of Israel. In the elections the will of the entire people was fully and freely expressed. From the outset we are building on the fair and solid foundations of freedom, equality, collective responsibility and national self-discipline. It was no longer an isolated band of pioneers, subject to foreign rule, who elected the Assembly, but an independent nation, dwelling in its own free country.

This nation was conceived for the gathering in of the exiles. Every day, to our hearts' joy, thousands and tens of thousands of our brethren from countries near and far are entering the gates of this country which stand wide open to receive them. It is our hope and prayer that this gathering of exiles will increase and will embrace ever larger multitudes of our people who will strike roots here and work side by side with us in building the State and making our desolate places fruitful once again. We will make this our goal before all else and devote to it our best powers of thought and action.

Heavy indeed is the responsibility laid

upon us in this Assembly. What we began nine months ago we are bringing to completion tonight—the restoration of the realm of Israel. We are using the state forms moulded by the experience of the enlightened nations of the modern world; we know truly that these forms contain the treasured essence of the heritage of Israel.

In the ancient world this tiny country raised the standard of spiritual revolt against tyranny and brute force. The law of Israel and the vision of her prophets sounded a new epic in the relations of man to man and led to a new order in human society. The authority of the King of Israel was limited by law and by tradition. The prophets of Israel did not fear to utter rebuke and reproof to the kings and princes, and with their inspired word as a weapon, defended the poor and oppressed, stranger and slave, orphan and widow.

The very principle of the institution of kingship was hateful to the spiritual leaders of the people. "I shall not rule over you nor shall my son rule over you. The Lord shall rule over you," declared the Judge to the assembled people. Warnings from the prophet against the dangers of tyranny thunder from on high in the ears of the people to the last generation. In Israel this rising up against the authority of one man derived from the noble conception that people are naturally free and, freely accepting the rule of law and just judgment, do not need compulsion from above to live in an ordered society. The root principle of the constitution of that novel state was the limit set upon the authority of the king, and it is in this sense that the ancient Hebrew polity was the mother of constitutional government in the modern age.

And now it has fallen upon our generation to weld anew the links of that life of freedom snapped by the tyrants' force nearly nineteen hundred years ago. I know not why it is precisely our generation that has been privileged to bring about what all generations before longed for and cleaved to in the darkness of exile, unless it be that we earned it by the hardship and weariness, sorrow and tribulation that have been our portion in the last seventy years, years when our

body was stricken limb by limb until one-third of the entire nation was annihilated. We have suffered torture and affliction such as befell no other nation in the world, until, at long last, the prophecy was fulfilled: "The remnant shall return." But because we are a remnant, no more than a remnant, double and treble responsibility is laid upon us to fill the terrible void in our national life that has been depleted by the slaughter of the best sons of our people, the guardians of her spirit and the bearers of her culture.

It is our people who once gave the world a spiritual message fundamental to civilization. The world is watching us now to see the way we choose in ordering our lives, how we fashion our State. The world is listening to hear whether a new message will go forth from Zion, and what that message will be.

A new message is not born without some sore travail of the creative spirit. It does not see the light without much toil and weariness and difficulty and pain. The creative force of our nation will soon meet a new and serious challenge. The constitution which this Assembly has been called upon to frame will be the supreme test.

Having taken part in the great battles of the human spirit, having shed our blood and given our lives for the liberation of many peoples, we have finally won the right to toil and labor in order to give expression to our distinct national identity and to make a contribution as a free people among other free peoples to the spiritual treasure of the world.

First, let us strive to strengthen our constructive resources by enhancing the position of science and research in Israel. Science and research are the basis of human achievement. All the scientific capacity we have displayed in every country in the world must now be mobilized to help build our motherland. Yet, for all the decisive importance of science, not by science alone shall we win through. We must build a new bridge between science and the spirit of man. "Where there is no vision people perish," and we see where scientific progress leads when it is not inspired by moral vision

[Continued on next page]

DR. WEIZMANN'S ADDRESS

(Continued from preceding page)

—to the atomic bomb which threatens to destroy the entire planet. All my life I have known full well that there are values higher than science, the only values which offer healing for the ills of humanity—the supreme values of justice, righteousness, peace and love. "Zion will be redeemed with judgment and her converts with righteousness."

Today is a great day in our lives. Let us not be thought too arrogant if we say that it is also a great day in the history of the world. This, our message of hope and good cheer, issues from this place, from this sacred city to all throughout the world who are persecuted and oppressed and who are struggling for freedom and equality. A just struggle is indeed of avail. If we, the people of sorrows and affliction, have been vouchsafed today's event, then truly there is hope at the end for all who long for justice.

From this place we send our fraternal blessing to all our people dispersed in exile in the four corners of the earth. We stretch out our hand in peace to the neighboring countries and extend friendship to all peace-loving peoples of the world. Our greetings go to all the states, great and small, which have recognized Israel, and we extend cordial welcome to the representatives of foreign states who have honored this event by their presence.

Members of the Assembly, may your first gathering be blessed. Be mindful that the eyes of the entire Jewish people

are lifted up towards you and the longings and prayers of past generations attend your steps. May it be given to all of us to be equal to the hour and to our heavy charge.

Before proceeding on our task, let us recall the great leaders and teachers of our people, the fathers of our movement and the architects of our constructive endeavor whose vision and labors brought us here. Let us pay tribute particularly to the leader of our movement, the creator of modern Zionism, Theodor Herzl; his fellow-worker and the people's defender, Max Nordau; that great teacher who never spared us correction, Achad Haam; that creative genius of our national culture and poetry, Chaim Nachman Bialik; the man who called Hebrew back to life, Eliezer ben Yehuda; that pillar of loyalty to Zion, Menachem Ussishkin; the pride of American Jewry, Louis Brandeis; the great benefactor and father of our resettlement, Edmund Rothschild. Together with them let us honor the memory of all the other men and women of the Yishuv and the Zionist Movement who have gone to their rest and have not been privileged to come this far with us. With sacred reverence let us recall the memory of our sons and daughters, precious and beloved, who bravely died in order that Israel might live.

The Constituent Assembly of the State of Israel is open.

BUSINESS CONDITIONS IN ISRAEL

(Continued from page 8)

\$1,700,000 worth of goods resulting in an unfavorable balance of trade, which meant that Israel had to make good 10,000,000 American dollars. There is a shortage of these dollars in Israel, and therefore Israel must place import licenses upon merchandise coming to its shores. The Import License Section is an inter-departmental agency consisting of representatives of the Ministry of Trade, Industry and Supply and Finance. All imports to Israel of more than \$61 can enter only if an import license has been issued, and these licenses are granted only in Israel to a citizen or resident of Israel. This strict control prevents the country

from being flooded with unnecessary material, and prevents the drain of sorely needed American dollars.

Of the aforementioned \$1,700,000 of exports from Israel to America, \$1,400,000 consisted of finished cut diamonds, so that one can readily realize the importance of this industry to Israel. Israel extends open arms to tourists but, at the present time, and for at least two or three years, will not be able to give equal welcome to the American soft goods manufacturer who would like to dump his surplus goods in Israel. The new state does not favor any get-rich-quick schemes.

Israel cannot purchase as much from America as it would like, except for the most essential items, because the American seller wants to be paid in American dollars and these must be used most sparingly, so that they will yield the greatest good for the greatest number.

Israel has a vast reservoir of the most ambitious people. It can and will become the hub of the industrial life in the Middle East. As Israel grows so will the surrounding countries, where there is a vast potential market. Israel will become an assembly plant for many foreign firms. It will become the distributing center for many other lands which want to ship and sell not only to the Middle East but to India and the Pacific. If American dollars will be offered to do their share, Israel will achieve all these things.

THE ARTS IN ISRAEL

(Continued from page 11)

I purposely pass over upon the theatre briefly. The names of the Habimah are known far and wide. There exists also in Israel the Ohel, the Kamer Theatre, the Satiric Theatre (Mortatay). The Habima recently produced very successfully "P'Arvot Hanegeb," by Yehvel Mossinson, a play which deals with the recent Arab-Jewish conflict. The Hebrew theatre is dynamic and is deeply imbedded in the culture of the land.

In conclusion, a few words about the Hebrew literature. This is really a topic for a book or a series of articles. There live in Israel a number of Hebrew writers of the older generation such as Agnon, Azaz, Fichman, Shimonovitz, Barash, Bonla and Uri Waiter. During the past ten years there arose a generation of young writers (Itzhak Shenberg, the late Zarchi and others) and the more recent ones, Moshe Stamer, Mossinson, Yazhir and others. They write in an entire different style. In their words one finds an expression of the new free independent life in an independent homeland, in a Hebrew environment. They mirror a life of rehabilitation, struggle, and creativity for themselves and for future generations.

And these writers are the hope of the Hebrew literature. They are the prophets of tomorrow. They sing songs of hope and faith in a free and glorious future.

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Wednesday Evening, May 16th
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at 8:30 o'clock

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Lyric Soprano

Star of the "Serenade to America" Radio Show.

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on the occasion of the

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LOUIS LIPSKY

DR. ISRAEL H. LEVINTHAL

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The Brooklyn Jewish Center Review

May, 1949

THE SIGNIFICANCE OF ISRAEL'S
ADMISSION TO THE U. N.

A NORDAU ANNIVERSARY

By ALFRED WERNER

"TO SANCTIFY THIS DAY"

By S. SHALOM

Translated by Mordecai H. Lewittes

A Survey of Russia's Campaign
Against "Rootless Cosmopolitans"

SPORTS IN ISRAEL

By KEITH BEECHER

NEWS OF THE MONTH

THE CENTER ACADEMY COMES OF AGE
A HISTORY AND APPRAISAL OF A NOTABLE
UNDERTAKING

"TO SANCTIFY THIS DAY"

By S. SHALOM

Translated by Mordecai H. Lewittes

The following oration was broadcast over "The Voice of Israel" on the eve of the opening session of the Knesset, by Hannah Rovina, leading actress of the "Habinab."

I

BROTHERS and Sisters in Israel and throughout the world:
With awe and with trepidation I speak of the miracle

That will come to pass tomorrow in Israel's sacred city—Jerusalem;
But first, let us observe the custom of our ancestors—

Like the bride before entering under the bridal canopy,
Like the worshipers on the eve of the Day of Atonement—

Let us go to the graves of our parents,
To the graves of our brothers and sisters,
To the graves of those whom we loved and revered,

To the graves of those who were tortured and murdered,

Sacrificing their lives *al Kiddush ha-shem*,
In our generation and in every generation,
In Poland, in Germany, in Spain and in Yemen

And in all the lands dispersed throughout the world;

To the graves of all who have perished,
To the grave of my sainted mother,
To the graves of those near and far,
To the home of every Jew brought to the slaughter,

To every martyr who knew no grave
But whose ashes were scattered to the four winds,

Let us quietly approach and softly sing,
Like Serach bat Asher before Jacob,*
Lest the soul be startled by the triumphant news,

Lest the heart break anew with the glad tidings:

*"The miracle has come to pass
Israel lives again*

Tomorrow the State of Israel will be reborn."

II

Let us wend our way to the Holy City,
To Jerusalem,
At dawn, with the morning star

* Serach bat Asher prepared Jacob for the glad news by singing to him that Joseph was yet alive.

To Jerusalem, clothed in garments of white,

Purified in the fiery furnace
Through which her heroes have passed,
Sanctified by the tears of her orphaned,
her widowed, her bereaved mothers,
To Jerusalem surrounded by the eternal hills

Where the heart of the Jew beats tonight
with tremulous pride.

Opposite the Temple Mount I stand as spokesman for my people

On this Fifteenth of Shevat, in the year 5709,

As I call out to her at dawn
As I call out to her pure skies

To her skies which have spanned the centuries,

"Awake, O Jerusalem,

Arise, O Jerusalem,

For lo the winter is past

The rains are over and gone,

The flowers appear on the earth,

The time of singing is come."

III

Echoes of the Song of Songs, echoes of the Passover Festival of Liberation

Now one with the Festival of Planting;
For we are as dreamers,

For we know no words but the ancient words.

Is there not hope, if the song that was sung before two millenia

Has now become real?

Is there not hope if from the seed planted by nameless pioneers

Israel has been reborn?

Blessed art Thou who has kept us alive, and sustained us and preserved us unto this time. *SHE-HE-CHE-*

YA-NU V'-KI-Y'MA-NU V'HI-

GI-YA-NU LA-Z'MAN HA-ZEH.

IV

SHE-HE-CHE-YA-NU—who has kept all of us alive,

Those who are alive today,
And those bound with undying bonds to eternal Israel who relive today,

And you the 120 chosen of your people;
You, who take up anew,

After 2,000 years of exile and slavery,
The keys of Jewish freedom in your hands,

Like Moses, unshod before the thornbush,
Reverently draw near,

For holy is the house which you will enter,

The birth-shrine, the sanctuary of a people.

The age-long sorrow of Israel shall be unto it

A pillar of cloud by day

And the prophetic spirit of Israel shall be unto it

A pillar of fire by night

From whence you may draw counsel and courage, faith and glory—

Your every word uttered here reaching unto the heart of a nation

Your every deed immortalized in law;
Sanctify your hearts and make ready to receive the yoke of freedom,

The yoke of the free spirit of the prophets,

The yoke of the conscience of humanity.
A people whom the world could not destroy returns unto this house,

To make peace between the world and this house

To send from this house unto all the world a message of peace:

"And they shall beat their swords into ploughshares

And their spears into pruning-hooks

Nation shall not lift up sword against nation

Neither shall they learn war anymore."

V

For with the ruin of Jerusalem
Came the ruin of the soul of man

To be rebuilt when her ruins are rebuilt;
For you are among the rebuilders,

You, emissaries of an ageless people,
You, spokesmen for countless generations,

You, hope of the fathers—and of the sons!

This too take unto your hearts:
Not only the generations of the past,

Not only the masses of the present,
But the generation of Israel's youth

hearkens unto your words—
The heroic youth of Israel,

Strong as the lion, fleet as the eagle
To war for Israel, to die for Israel

To bring victory unto Israel!
Immortal praise be theirs in the temple

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

MAY, 1949 — IYAR, 5709

No. 34

The Significance of Israel's Admission to the United Nations

THE admission of Israel into the United Nations is epoch-making.

That it is of fundamental importance to the world's youngest state is a truism. Israel's membership in the United Nations sets the full stamp of approval and formal recognition on its statehood. The young nation now has the right to lift its voice in the deliberations of a world organization which, in structure and theory at least, represents international conscience and international law. Here Israel will be able not only to argue for its own interests but, further, to contribute to the preservation of the collective rights of all mankind. Moreover, Israel's membership is of importance to the United Nations. One need not be a chauvinist to assert that the potentialities for good, inherent in Israel's membership, are out of all proportion to the tiny size of the State. The drive of almost world-wide persecution and expulsion has assembled in Israel some of the finest intellects our contemporary civilization has known. It is neither rash nor excessive to say that, in proportion to population, Israel possesses more actual and potential statesmanship than any other nation now a member of the United Nations. Men and women have come to its shores bringing with them a knowledge of the customs, thinking and *mores* of most of the nations and peoples of the world. These Israelis are the beneficiaries of the best in every civilization. They represent a synthesis of original personal talent with experience of life and breadth of perspective. It may confidently be expected that the deliberations of the United Nations will be enriched by the presence of the Israeli

delegates and that the ultimate decisions of that body will be ennobled thereby.

At least one other result of paramount importance inheres in the membership of Israel in the United Nations. This State has been created almost literally as an oasis of modernity and democracy in a desert of medieval feudalism. The experience of the last generation, despite all the handicaps of the British Mandate, has shown clearly how beneficial to the surrounding peoples the presence of the Jews has been. Wherever contact was established by the Jew with his Arab neighbor there the standard of education, of living and of thinking among the Arabs has been raised. Now that Israel has had removed from its corporate existence the dead hand of hostile British administration and is free to employ untrammelled its ability and resources, it may well be expected that the benefits to the whole of the Near East will be increased manifold. True, at the moment, this inter-relationship is impeded by the hostility of the ruling Arab classes. That, one may confidently believe, is but a temporary condition. The great masses of the Arabs will not long permit themselves to be hampered in their own search for prosperity and democracy by the unenlightened obduracy of their callous and self-seeking rulers. Democracy is a contagious and pervasive influence. It is in many ways as intangible as the circumambient atmosphere, but it is at the same time as open and free to all. We may with good reason feel assured that Israel will in the United Nations be the spokesman for the entire Near East of the democratic doctrine and the advocate of those measures necessary in the economic

and political fields to implement these doctrines into actualities.

Lastly, Israel's admission to the United Nations is of paramount importance because of its spiritual implications. The Arab spokesmen, for their own part and for their actual ally, Great Britain, based their last arguments against Israel's admission on the lowest plane of demagoguery and appeal to selfish interests. They did not even hesitate to invoke religious bigotry. To the credit of the majority of the nations be it said that they were not influenced by these evil stratagems. At the moment of test, the world recognized the moral compulsion of the Israeli claim and by its vote of admission put the seal and sign-manual of international morality on the young state's charter of being.

Our world of today is filled with alarms and disheartening and discouraging maneuvers of power politics. It is heartening and encouraging, therefore, to set off as against these evils this last great proof of the fact that sane men and sane nations, when they both obey the better urges of their personal and national conscience, can rise to high planes of action.

Israel needed membership in the United Nations and the United Nations needed the participation of Israel in its councils. The plaudits and felicitations of a grateful world may well go out to both.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Our Academy Reaches A Notable Anniversary

IT IS fitting that we dedicate this issue of the *Review* to our Center Academy, which is now commemorating its twenty-first anniversary. The Center was only in the ninth year of its existence when it launched the Academy. It was not yet firmly established, financially, and many problems confronted us in those early years. And yet, the Center had the daring and the vision to undertake this important venture and so add to its many responsibilities. It did not come easy at first. Many of us remember the long evenings of debate that marked our discussions of whether such a new educational project should be undertaken. Powerful voices were raised in opposition to the very idea of a day

school in which the Jewish studies should be combined with the regular courses of a public school. It was a novel concept, and many doubted the possibilities of success in such an experiment. To the credit of the men who headed our Center in those days it may now be said that their faith was matched by their courage, and these 21 years have proven how clear and how far sighted was their judgment.

The Center Academy has paved the way in America for the Jewish Day School, of all types. It was the pioneer in this field of education, and has inspired and led many a community to follow its example.

The Center Academy has won the recognition and praise of leading authorities

in both the Jewish and secular education for yet another reason. It was the first of Jewish schools to adopt the principle of progressive education in the Jewish as well as in the secular courses of instruction. Here, again, there was something novel in the experiment, and the Academy has thus made a rich contribution to Jewish pedagogy. The greatest value of this method of instruction is that it maintains the continuous interest of the pupil in his studies, and develops a wholesome attitude towards the subjects he learns.

But far above all the advantages that the Center Academy offers is the fact that it unifies the Jewish and the secular studies, and brings about a complete cultural development in the student.

The record of most of the graduates of our Academy in the high schools and colleges, and the interest shown by many of the graduates in Jewish activities, and in the further mastery of Hebrew culture, is the best evidence of the fine preparation these pupils received in the Academy.

What is needed to make the work of this institution yet more successful is a High School Division, or at least a Junior High School, where the students could continue their Hebrew instruction for a few more years. At present the pupil leaves the Academy at too young an age, and unfortunately, not many take advantage of the courses offered in the Hebrew High Schools now in existence. But this development will have to wait until the new Educational Annex to our building is erected.

All who have had a share in the formation and growth of our Center Academy—the past and present officers and trustees of the Center, the faculty, and the Board of Trustees of the Academy—all these devoted people are deserving of congratulations and a hearty *Y'yashev Ko'ach* on the record achieved these 21 years. It is our earnest hope and prayer that the Academy may continue to grow *Me'chayil El Chayel*, from strength to strength, increasingly instilling in the hearts of many thousands of our sons and daughters the highest ideals of Americanism and Judaism.

Israel H. Perutthal

ANNIVERSARIES seemingly were designed by mankind to provide opportunity for stocktaking, for a glance backward, forwards and into the future. Respice, Adspice, Prospice, said the Latinist.

The Center Academy is now celebrating the completion of its 21st year of existence. It has come of age, has reached man's estate. Looking backward, we view the period of our youth with satisfaction. The hope of the founders to achieve a new type of education for the American-Jewish child has become a reality. The modern, integrated approach, combining the common school experience with adequate Hebrew education, in which the Academy pioneered, is being increasingly accepted as the most hopeful experiment in the field of bi-cultural education in America. Writing in 1948, Dr. Noah Nardi, of the Jewish Education Committee, said, "The Jewish Academies, of which the Center Academy is the oldest in existence, have developed into excellent progressive schools and compare favorably with the better American private schools. Their level of achievement in secular subjects is above the norm for public schools and their

claim for 'intangibles and concomitants' seems to have validity. Their activity program provides many points of contact between the Hebrew and English departments. Palestine and Jewish community life in America play an important part in the curriculum and the holidays form the central theme of school projects."

It is understood by the trustees and faculty of the Center Academy that for many reasons, among them matters of finance, schools of the Academy type are not a possible solution to the educational problems of most children. Still, with its small classes, excellent facilities, capable teachers, relaxed atmosphere and broadened outlook upon Jewish education in America, the Academy is the solution for those children for whom their historic, religious-national culture cannot be relegated to the level of an afterthought.

We have been gratified by the results of twenty-one years of effort. We look forward to greater contributions to America and to Israel.

—HYMAN SOROKOJIN,
Principal, Center Academy.

ONE hundred years ago, when the United States recovered from the strain wrought upon the country by the Mexican war, while Europe was still suffering from the aftermath of revolution and counter-revolution, in Pest (now part of Budapest) a son was born to the Suedfelds, a family blessed with children, though not with material riches. For Rabbi Gabriel ben Asser Suedfeld, proud father of the boy Simon who was to become famous under the name of "Max Nordau," was a poor, if highly respected *melamed* of Sephardic descent who had married a clever and always optimistic Russian Jewess. It is still a mystery how she could have been optimistic, with an ever-increasing number of children to feed and a husband who wrote countless lofty Hebrew poems and dramas that would never be published.

As for Simon, he was obliged to wear a coat that was much too big for him, bought as it was in a second-hand store, and shoes that were not a pair. But the ridicule of his classmates because of his peculiar dress, painful though it was at first, failed to crush his youthful spirit. On the contrary, his poverty incited his ambition and soon developed in him the qualities that were to endear him to millions: a fanatical love of truth and a hatred for injustice and ignorance.

He showed his writing ability at a young age. He was only fourteen, when a sketch of his appeared in a local paper, and as a high school boy of sixteen he was already a much-admired critic and reviewer in the Hungarian capital. At eighteen, while studying medicine, he was a regular contributor to the *Pester Lloyd*, one of Central Europe's largest dailies. Although he obtained the M.D. degree, he devoted his life, not to medicine, but to literature and, above all, to the fight against falsehood, superstition and intolerance. At thirty-five "Max Nordau" (as he now called himself) had achieved world fame through his book, "The Conventional Lies of Our Civilization," which mercilessly attacked certain prejudices and follies of his era. His work was translated even into Chinese and Japanese, and was worshipped by all seekers of truth, while some reactionary governments banned and publicly burned it.

Though the son of orthodox parents, Nordau was not always aware of being

a Jew. As early as 1881, however, while writing "The Conventional Lies," the news of the Russian pogroms reached him, and he grasped the significant fact that what was happening was not accidental. Yet this understanding did not compel him, the noted author, to do anything to end the curse of anti-Semitism. Twelve years later, seeking relaxation at Borkum, a German health resort on the North Sea, he sat down for lunch at his hotel and noticed a letter near his plate. He opened it unsuspectingly and read: "Jews are not wanted here." The same thing happened the next day. He knew what he had to expect. Soon he was flooded with letters, some of which contained dire threats. After a few days he could stand it no longer and left.

At Borkum Max Nordau had found not relaxation, but a cruel truth, namely, that whatever a Jew may achieve for the benefit of mankind, his merits will not protect him against the blind prejudice of the mob.

Two years later, in 1894, Nordau had a similar, but more serious experience. As a newspaper man, he was present at all the Dreyfus hearings and witnessed the tragic scene when Captain Dreyfus was stripped of his colors. The Jewish officer had been accused of having sold military secrets to the German General Staff. Nordau, keen observer of Man, was shocked. On leaving the court room, he cried out: "This man is innocent. I have proof of it!" But Dreyfus was sent by the anti-Semitic judges to Devil's Island, and it took many years to discover the real culprit and to restore the honor of the Jewish captain.

At this crucial time, when the mob marched through the streets of Paris shouting "Death to the Jews," Doctor Nordau was approached by his younger colleague, Theodore Herzl, with a unique plan. Herzl, then the Paris correspondent of a large Viennese paper, the *Neue Freie Presse*, was also alarmed at these outbursts of hatred which occurred, not in dark Tsarist Russia, but in the most civilized nation in the world—France.

The Memory of a Founding Father of Zionism is Revived on His 100th Birthday

A NORDAU ANNIVERSARY

By ALFRED WERNER

"There is only one solution to the Jewish problem," said Herzl, "a Jewish State." Nordau had not been the first to whom he had communicated this idea, but he was the first who, with a "lightning-like understanding," believed in it so strongly. "You may be insane," Nordau commented, heartily shaking the younger man's hand. "But if you are, I am just as mad. . . . I am your man."

This appraisal meant everything to Herzl. In 1896, when he published "The Jewish State," Nordau praised the book as a great act, as a veritable revelation, while many "enlightened" spirits of the time ridiculed it as a crazy whim of a mentally unbalanced journalist. A year later Nordau was unanimously elected Vice-President of the Zionist Organization and entrusted with the task of devising the so-called Basle Program, the great document of Zionism. Herzl appreciated so strongly Nordau's great oratorical power and his brilliant mind, that he wanted his friend to replace him as the leader of the movement, but Nordau refused to accept, knowing that Herzl was the pulsating heart of Zionism.

However, Nordau was one of the main speakers at each of the earlier Zionist Congresses. At the start of the First Congress, when Herzl, as its president, announced that Nordau was to have the floor, a long-drawn "Ah" of expectation came from the delegates and newspaper men. Thereupon a heavy head of prematurely white hair and a majestic white beard appeared above the rostrum. Had it not been for the festive frock coat which, incidentally, had been urged upon Nordau by his ceremonious friend Herzl, one might have thought that one of the Biblical prophets had arisen from his Palestinian grave to be present in the old Swiss city and confer his blessing upon the first Jewish Sanhedrin of Hope to be held nearly two thousand years after the People of Israel had been dispersed over the earth.

Those who had come merely for the Nordau wit and oratorical brilliance, were disappointed. The affliction of a nation, the crimes of misguided mobs, the open despair of reason and the secret hope of the heart could not be boiled down to another of those clever essays that had carried the writer's name into the most remote corners of the world.

"To sum it up in one word," said Nordau, "the majority of Jews are a people of accursed beggars. More industrious and capable than the average European, not to mention the inert Asiatic and Africa, the Jew is condemned to the most extreme pauperism, because he is not allowed to use his powers freely. This poverty grinds down his character, and destroys his body. Fevered by the thirst for higher education, he sees himself repulsed in the places where knowledge is attainable. He dashes his head against the thick crusts of ice with which hatred and contempt surround him. No one can remain indifferent to Jewish distress, neither Christian nor Jew. It is a great sin to allow a people whose ability their worst enemies do not deny, to degenerate intellectually and physically. It is a sin against them and against the world of civilization, in whose interest the Jews have been important workers. That Jewish distress cries for help. To find that help will be the great work of this Congress . . ."

In the years to come it was a moving spectacle to see how the older man followed Herzl through thick and thin, admiring his political instinct and human qualities. On one occasion Nordau almost lost his life for the cause. This happened when Herzl, after vain attempts to win Palestine for a Jewish mass settlement, was ready to accept a British colony, Uganda, in East Africa, as a provisional solution, without abandoning his claim on the real land of Israel. Nordau was one of his strongest supporters in defying the opposition, consisting chiefly of Russian Zionists. One night, shortly after the Sixth Congress, at a Chanukah ball arranged by the Paris Zionist Society, a mentally unbalanced young Russian student approached Nordau, shouting "Death to Nordau, the East African!" and fired two shots. But the bullets missed their mark.

"Last night," he wrote to Herzl very

sadly, "I got an instalment on the debt of gratitude which the Jewish people owes me for my selfless labors on its behalf. I say this without bitterness, only with sorrow. How unhappy our people must be, to produce such deeds!"

Yet before the investigating magistrate, Nordau defended the poor boy. This is only one of numerous cases when Nordau proved to be not only a great man but also a good man.

The fury of the first World War brought about a sad change in this noble life. French officials confiscated Nordau's savings and property on the pretext that he was a "German propagandist." Though he had been living in Paris for several decades he was, legally, still an Austrian citizen. He and his family were expelled and had to seek refuge in Spain. After the war the Nor-

daus were permitted to return to Paris. They lived there in dire poverty, and the old man's health, though not his mental power, declined rapidly.

His love for Eretz Israel remained unaltered. He desired to go to Palestine which, after the Balfour Declaration of 1917, was to become the Jewish National Home. After a lecture tour through the United States he intended to spend the rest of his fighting life in Israel. But he became ill just before leaving for America, and never recovered. He died in Paris in 1923, at the age of seventy-four. He was so poor that a collection had to be taken up to defray the funeral expenses!

At the Montparnasse cemetery in Paris his mortal remains were wrapped in a Jewish prayer-shawl, and his many

[Continued on page 23]

Caños 8, real, Madrid, Dec.
11th 1914.

My dear Sir,

Many thanks for your kind letter of Nov. 18th.

Of course, it is not the first time that American friends, and also agents of good standing and reputation, have put to me the suggestion of a lecturing tour through the United States. But I have never even my way to fall in with any one of the invitations extended to me by respectable and irresponsible persons, and I see it less than ever at this moment when the world's war absorbs the whole interest of civilised mankind and leaves no attention for any individual appeal to it.

With Zion's greetings,
yours faithfully,
S. M. Nordau

Card written by Dr. Max Nordau to Joseph Goldberg, Administrative Director of the Center. At the outbreak of World War I, Dr. Nordau, a citizen of Austria-Hungary, was imprisoned in France, where he had lived for 36 years. Subsequently released, he found temporary asylum in Spain. Mr. Goldberg wrote to him suggesting that he come to the United States on a lecture tour.

FOLLOWING an intensive study of Jewish life in the Soviet Union and its satellite countries, the American Jewish Committee has found that in all these countries there exists a common pattern of suppression of all independent religious, cultural, and communal activities. The attack hits Catholic, Protestant, and Greek Orthodox, as well as Jewish, religious communities, and their cultural and welfare organizations.

After the capture of all economic, labor, social, and civic organizations by the Communists and the liquidation of any open political opposition, the religious communities and their cultural and welfare institutions remained the only organized bodies which were not yet completely under totalitarian control. Now it has become their turn to be "co-ordinated" or liquidated.

Churches and synagogues may still conduct services, and believers are permitted to pray, provided they add due prayers for Stalin and the local rulers. But religious education is being abolished; cultural and welfare activities are being preempted by the state; and all statements or decisions on moral issues must conform to the Party line. The religious groups are obliged to promote Communist policies; their leaders are chosen by the Communist high command. Groups which do not submit completely are denounced as treacherous. Those which have any spiritual ties with co-believers abroad are especially suspected and are persecuted.

The Jewish groups emerged from the war considerably weakened. In most countries, the great majority of the Jews had been exterminated by the Nazis. The survivors were completely destitute. The religious communities, reconstructed after the war, had to assume broad responsibilities in the field of educational, cultural, welfare, and defense activities. They had to start from scratch; thanks to the devotion of their members and to considerable help from Jewish relief agencies, they made great progress in the first post-war years.

Then the Communists took over. With some variations, the pattern was the same in all the satellite countries. First the Communists, backed by the state power, occupied all key posts in Jewish organizations; for a while, they tolerated some non-Communist groups and leaders, using

The Soviets Begin a Purge Movement That Approximates Anti-Semitism

RUSSIA SUPPRESSES INDEPENDENT COMMUNAL LIFE

them for display purposes. Then a series of purges eliminated all independent or even neutral leaders, leaving the Communists in complete control. Independent Jewish organizations were closed down or forced to disband "voluntarily." Jewish schools were taken over by the state, usually with promises that the Yiddish or Hebrew language of instruction would be preserved.

Subsequently, the minority language was abolished, the teaching of Jewish history and literature discontinued or reduced to a minimum, and Communist indoctrination made the main purpose of education. Jewish welfare institutions, hospitals, orphanages, etc., were "nationalized." Jewish relief agencies, which had contributed great amounts of money for rehabilitation, were closed down. Many Jewish religious and civic leaders were jailed or forced into exile.

In Rumania, where a considerable number of Jews survived the war, the Communists first dislodged the traditional leadership. Dr. William Filderman was forced to resign from the chairmanship of the Union of Rumanian Jews, and had to flee the country. Dr. Alexander Shafren, the Chief Rabbi of the country, was forced to leave Rumania on a few hours' notice. The Union of Rumanian Jews was forced to merge with a left-wing splinter group, and after several months to "dissolve voluntarily." The Federation of Jewish Religious Communities was taken over, without the benefit of an election, by a new, pro-Communist leadership, and at the end of 1948, all Zionist and other non-Communist elements were purged from its administrative bodies.

Sixty-nine Jewish elementary schools and twenty-three Jewish high schools, with a total of 13,000 pupils, were "nationalized" in the summer of 1948. After the summer vacation, not one of them was opened; in March, 1949, four of the ninety-two schools were allowed to re-open and use Yiddish as the lan-

guage of instruction, an act which was duly praised as a magnificent promotion of Jewish culture. Resistance against the nationalization of the schools was considered a criminal offense; "illegal" religious instruction is now prohibited and severely punished. Religious weddings and other rites are subject to special taxes.

In December, 1948, after a violent campaign, all Zionist organizations were forced to "dissolve voluntarily." In addition, the offices of the Jewish Agency, of Keren Hayesod and Keren Kayemeth, of the fraternal organization B'nai B'rith, of the Joint Distribution Committee, of the ORT, and of the OSE have been closed by the police. Even the religious funeral society, the Chevra Kadisha, has been dissolved by the government. Finally, the government has "nationalized" 256 Jewish charity institutions, including orphanages, children's homes, medical centers, and old age homes.

The Communists have tried to bring emigration to Israel under their complete control. When the Zionists resisted, emigration was stopped in January, 1949. Spontaneous gatherings of prospective emigrants before the Israeli consulate were denounced as anti-state demonstrations. Several Israeli citizens who helped to train the emigrants were arrested and held incommunicado for weeks; they were released only after many protests by the Israeli government. Jews who tried to leave the country without permission were hounded by frontier guards, shot at, and jailed when caught. On Rumanian intervention, the governments of Hungary and Czechoslovakia ceased to issue transit permits for emigrating Rumanian Jews; the Hungarian authorities rounded up emigrants who passed through the country, and sent them back to Rumanian jails.

In Hungary, Chief Rabbi Dr. Francis Hevesi was compelled to leave the country. Other leaders of the community

were jailed for offenses "against the dignity of the state." In the 1948 elections of boards of Jewish communities, all independent groups were forced to withdraw their lists; Communist-dominated bodies were "elected" on a single "unity list." The later developments followed the Rumanian pattern. At the beginning of 1949, a campaign against Zionism was initiated; on March 25, the Zionist Federation of Hungary announced its "voluntary" dissolution. Israeli citizens were expelled from the country and emigration to Israel was held down, despite special agreements on this subject with the Israeli government.

In Czechoslovakia, Jewish organizations were allowed to develop rather freely until the Communist coup in February, 1948. After that everything changed. The Jewish religious groups were forcibly taken over by Party-appointed "action committees." Their elected administrative boards and their offices were ruthlessly purged. Dr. Arnost Frischer, the president of the Council of Jewish Religious Communities in Bohemia and Moravia, was forced out of office. The secretary of the Council, Dr. Kurt Wehle, had to flee. The president of the Prague community, Dr. Karel Stein, was "replaced." The president of the Association of Jewish Religious Communities in Slovakia, Emanuel Frieder, was arrested, as was the president of the Zionist organization of Czechoslovakia, Oscar Krasnansky.

In Poland, Jewish institutions enjoyed a certain degree of freedom for several years, and the Central Committee of Polish Jews was constituted as a coalition of Jewish groups. But soon the first president of the Committee, Dr. Emil Sommerstein, was forced out. Recently the Committee was reorganized to assure complete control by the Communists. Communist domination was achieved in the religious communities, Jewish co-operatives, welfare institutions, etc. Among the independent Jewish groups, the socialist Bund was the first to be liquidated. It was first forced to give up its ties with democratic-socialist groups abroad, and to purge its less conformist leaders: finally, it had to merge with the Polish Communist Party. At the end of 1948, the attacks on Zionists followed the Rumanian pattern. At the same time, the idea of autonomy for Jew-

ish cultural institutions was denounced as "reactionary." It was announced that Jewish schools would be taken over by the state. The Warsaw office of the Jewish Agency and the immigration department of the Joint Distribution Committee have been closed by the authorities. Emigration to Israel is confronted with increasing difficulties.

In Bulgaria, the Communists appointed a new leadership of Jewish communities immediately after the war. The central association of the communities became an executive organ of the Communist-dominated Fatherland Front. Rabbis were put under thorough political surveillance. The community has been compelled to refuse international guarantees of its minority rights in the peace treaties. An elaborate system of Jewish schools was liquidated, the schools were "nationalized" and the traditional Hebrew lan-

guage of instruction eliminated. The Zionist press has disappeared; Zionist organizations and ideas are now being attacked in the same way as in other satellite countries.

All these facts show a similar pattern: independent Jewish organizations are being dissolved; Jewish religious and civic leaders are being purged, arrested, or forced to flee; religious education is being abolished; Jewish cultural life is being destroyed, and the remaining Jewish organizations are being used for Communist purposes. Whatever the conditions in various countries, they have to conform to those in the Soviet Union. It is not difficult to recognize the Communist goal. Whether the victims be Zionists, Jewish community leaders, priests, ministers or rabbis, the offense is the same: failure to satisfy the requirements of Soviet fanaticism.

THE CAMPAIGN AGAINST "COSMOPOLITANISM"

RUSSIA has initiated a campaign against "cosmopolitanism," with Jews being singled out as the chief offenders. Writers in Soviet newspapers and magazines define cosmopolitanism as a "slavish addiction" to Western ideas, and a refusal to acknowledge Russia as the home of everything fine and the creator of practically all advances in science and culture—even the discovery of penicillin has been accredited to a Russian scientist.

In this campaign Jews have been accused of being the worst sinners because of their sympathy with Jews in other lands, particularly with Jews in Israel, and because of clinging to ties with the Jewish religion. According to reports in Russian publications, available for translation here, many Jews in the professions have been dismissed, and the Jewish citizens of the U.S.S.R. described scornfully as "rootless people." The most shocking example of this movement, amounting to anti-Semitism, is the parenthetical inclusion of their Jewish names when writing of Jews who have adopted other names, in some cases Russianized names.

In the Russian publications available to the Western world, more than 100 professionals have been denounced for "groveling before the West," and for other cosmopolitan sins. Of these about 60% had names that seemed Jewish, despite the fact that Jews constitute only

about 1% of the population of the Soviet Union.

The Jewish periodicals, *Einigkeit* and *Shtetn*, as well as a Jewish publishing house were closed. The Jewish Anti-Fascist Committee was liquidated, and the Jewish Theatre in Moscow and the Jewish Theatre in Byelorussia reprimanded.

A dispatch from Moscow by the United Press dated May 11 reported that the magazine, *Bolshevik*, denounced two Russian historians bearing the names of I. Mintz and N. Rubinstein as being "homeless cosmopolitans" and "fawning before foreign things." Rubinstein was accused of teaching that the Varangians, a medieval Scandinavian people, founded the Slavic states of Eastern Europe instead of the Russians, and Mintz was condemned because he claimed to have founded the modern Soviet approach to history. The publication stated, "The public knows that Mintz, with a group of his pupils, retarded the development of historical science on Soviet society. Mintz doesn't even mention the historian's duty . . . in the development and cultivation of Soviet patriotism."

Another publication, *Evening Moscow*, which is prohibited from being sent out of Russia, in its issue of March 14 attacked the writer Alexander Isbakh be-

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SPORT IN ISRAEL

By KEITH BEECHER

PHYSICAL fitness, with sport playing its part, has always been an aim in the Yishuv's program; it may be said that the high standard of mental and physical health of our soldiers contributed to the successes of the Israeli Forces.

The open-air life which Jews coming from the Diaspora found themselves living evoked a desire for outdoor recreation which was quickly put to good use by enthusiasts who saw the necessity of incorporating sport into the normal life of the Jews, in preparation for the day when they would have their own State.

At the turn of the century, Zwi Nischri, 71-year-old "Father of Jewish Sport in Israel," was called from his employment in Petah Tikva to become the sports teacher at the Jaffa Gymnasium under the directorship of Dr. Mosinson. Some six years later, in 1913, a conference of all Jewish sports bodies in Palestine adopted the famous name of "Maccabi."

Formed later, in 1924, the Hapoel today enjoys a larger membership, being part of the Labor movement of Israel and of the Histadruth, to which more than 40 per cent of the population belong. Apart from these two bodies, a number of other sports clubs, politically affiliated and independent, arose during the years. Betar, connected with the right-wing trend of political thought, Elizur, of the Orthodox Religious Bloc, and off-shoots of the four organizations already mentioned, apart from private clubs, grew up.

The two main bodies' aim is to stimulate a general high standard of achievement and participation rather than the all-out production of champions. At the last estimates, Hapoel had over 10,000 and Maccabi about 6,000 members, but the effects of the recent war of defense and the influx of large numbers of Jews from abroad have probably changed those figures.

The Hapoel was affiliated to the Workers' Sports International Committee in 1927 and subsequently took part in international workers sports meetings, at Vienna in 1931, Prague 1934 and Barcelona and Antwerp in 1937. The Maccabi, part of a world-wide movement, owes no direct political allegiance to any party. Through the Federation of Amateur Sports Clubs of Israel, and its sub-

sidary branches for each sport, it is affiliated to the respective international body, allowing local athletes to participate in international sports events such as the Olympic Games.

Activities in all the sports organizations and clubs cover every outdoor and indoor sport, with soccer paramount, followed closely by gymnastics, basketball, swimming, volleyball and handball, as well as (mainly through the initiative of the Hapoel-sponsored Maritime League) sailing, yachting and rowing. Glider clubs also played their part in preparing the youth for the tasks ahead of them. The more individual sports, such as tennis, horse-riding and fencing, while receiving support from the main bodies, mainly developed through private clubs.

Now that the fighting has stopped, we find sports events being carried on in the Services and by the youth, in civilian life, regularly. An Army Cup has been organized and Maccabi, Hapoel, Betar, as well as recently arrived immigrant players, have provided sportsmen to teams which have produced a high standard of play.

Basketball too has produced its non-sectional set-ups in every branch of military and civilian sports life, with the Israel Air Force, Navy and Army Units, as well as the older established clubs, turning out teams who have proved themselves well up to international standards. The United States Marines-cum-Navy team, from men stationed in Jerusalem, have introduced an element of international play into the arena, and so far the local sides have proved the winners on several occasions.

In the sphere of track and field sports, local athletes have not been completely deprived of outside competition for they have taken part in international meets. In 1947, a Maccabi team competed in the Mediterranean Games at Athens and captured a number of places, while young Yehuda Gabai won the 100 m. sprint in fine time and style. More recently, both Hapoel and Maccabi athletes, both in and out of the Services, have battled against each other in tournaments organized by the Joint Co-ordinating Committee, and have covered distances in times which are as high as they were prior to the recent

war here. For instance, Gabai, at a recent Tel Aviv meeting, clocked 9.0 seconds dead in the 80 metres race, while his old rival, D. Tabak, of Hapoel, covered the same distance in 9.1 at another tourney.

Many youngsters, of both sexes, in the 14-16 and 16-18 classes, turn out regularly at the meetings and just as regularly win events in consistent times. Schemes are on foot for the continuance and extension of sport in every branch, both jointly and within the confines of the organizations themselves. We are awaiting the opening of the summer season for swimming, tennis, etc., to take the field, and optimistic plans have already been prepared.

Simultaneously with Israel's entry into the international sphere politically has come a similar step in sport. The first due is the participation of Israel in the world-wide Davis Cup tournament in tennis.

Next on the list is the preliminary round against Yugoslavia in the World Soccer Cup. Contact has been established with the Yugoslav ruling body, as well as France, whom the winners of the Israel-Yugoslav games meet in a first round tie, to fix the dates and venues. In this series the sides meet twice, once at home and once away, with the goal average decisive should there be one win apiece.

Invitations have been received for Israel to arrange tours for a number of European countries, the best offer so far coming from Turkey. The Israel Football Association feels it premature at the moment to undertake such projects, although sight is not being lost of the value of such competition in the preparation of Israel's players for the World Soccer Cup affray nor its benefits in the general raising of the standard of play here.

Apart from the local events to which local enthusiasts can look forward, there are two outstanding affairs which will provide the incentive for country-wide training and preparations and the insti-

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ONE of the greatest "missing persons" hunts in history, during which thousands of survivors of war and Nazism were united with relatives all over the globe, came to an end on May 11, when the Central Location Index, in New York, suspended operations.

An estimated 50,000 locations were made by the Index since its founding in May, 1944. Of these, 40,000 were persons who had survived, and information on their whereabouts was forwarded to their families; the other 10,000 had died or were deported.

Appeals for aid in locating more than 750,000 persons throughout the world were received and processed by the agency's staff of 75, most of them trained searchers. Key qualifications for the work were cultural background and linguistic training, but searchers also required a combination of initiative, imagination, ingenuity and ample patience to complete locations. Total cost of the operation, which was defrayed by member agencies and by a grant from the New York Foundation, a philanthropic fund, was more than \$450,000. Search operations will now revert to the member agencies of the Index.

As appeals for aid in establishing contact came to member agencies of the Index from individuals and families both here and abroad, it rapidly became clear that lost and orphaned children, the innocent victims of world upheavals, were a special problem. Many of the youngsters were too young to remember more than their names, too young even to ask that relatives and homes be found for them. Moreover, because of the breakdown of communications between the United States and many parts of Europe since the advent of Hitler, American relatives of these children were in many cases unfamiliar with their names, sometimes even unaware of their existence. Member agencies overseas, therefore, instituted special investigations and interviews to identify the youngsters and unite them with their families.

Thus, a request to CLI for aid in locating Willi T., last known to be unmarried and living in Hungary, brought the information that Willi had married in 1940, that he and his wife had both been killed, but that there were two chil-

50,000 Missing Persons Located by Central Index

dren aged 6 and 4. As a result of the location, the American relatives of the children soon sent for them.

More than 1,200,000 separate cards containing individual descriptions of families and cross references were used by the Central Location Index to trace families. A portion of the information came from the lists of Nazi victims which were found in the concentration camps and in the archives of the Third Reich. To meet the problems created by variations in the spelling and transliteration of non-English names, the files were set up based on a phonetic system, with numerical values assigned to each phonetic sound. The location data in the files, the CLI directors reported, has been made available to the International Tracing Service of the International Refugee Organization, which will carry on the international phase of location work.

National member agencies of the Index in the United States, Canada and South America will continue with the servicing of location and search requests.

Location requests were received from member agencies both here and abroad. At the CLI's office requests were processed by trained searchers who sometimes checked through dozens of variations of family and given names to establish identity. The files for the name "Cohen" alone ran to more than 10,000 individual cards, including such variations as "Kohn," "Cahn," "Kahane," "Kuhn," and "Coen."

Although the Index had no contact with individual persons, because all location requests were channeled through its member agencies, the card files tell the graphic story of the post-war wanderings of survivors in their attempts to find homes and a new life. There are six cards, for example, for Saba D., the sole survivor of a large Polish Jewish family, who sought relatives in the United States. The first card, dated July, 1945, is from Theresienstadt, Germany. The next, a few months later, is from Lodz, Poland. Then follow cards from Braunschweig, Germany; Milan, Italy; Cyprus and finally Tel Aviv.

The CLI report shows that the devastation wrought by years of Nazism and war resulted in a tremendous need for identification on the part of survivors painfully aware of their loneliness in a seemingly hostile world. The appeals for location set up a two-way traffic; overseas requests for aid in finding relatives in the Western Hemisphere were met by an equal number of requests from Americans for aid in locating the remnants of once-large families overseas.

Above all, the report indicated, the Index is a history of the tragic era of Hitlerism and its painful meaning to the Jews of the world as well as to non-Jewish victims of persecution and war. In some countries of Europe, Index searches indicated a loss of Jewish population as high as 80% to 90%.

Not always were contacts established only between individuals in the two hemispheres. A request from an elderly man in Poland asking for relatives in the United States made no mention of other members of the family in Europe. Checking through the files, CLI found a request for aid in locating the same American relatives from a young man in Tel Aviv. Although the American relatives could not be located, a letter was sent off to Poland trying to establish a relationship between the two men. The answer came back after many months:

"Please be advised that we have now managed to locate Mr. Josef O., who had moved to another part of Poland. It appears that he is actually the father of Efraim O., who is now in Palestine. Mr. Josef O. is overjoyed at having found the only son who survived of his seven children."

Another case cited in the Index report was a request from Izak P., living in Italy, seeking a Joseph P. in Philadelphia, as well as a request from a Schloma P., living in the U. S. Zone of Germany, seeking the same person. Because Izak P. had already left Italy for Brazil and Schloma had migrated to Canada, there was a lapse of many months before the

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NEWS OF THE MONTH

ISRAEL became the 59th member of the United Nations following a vote taken at the U.N. General Assembly with four nations voting in favor of its admission to the world body and 12 voting against. Nine delegations abstained. The six Arab delegates walked out of the Assembly. President of the Assembly Dr. Herbert Evatt introduced the Foreign Minister of Israel, Moshe Sharett, who delivered a brief statement before the Assembly. He said: "The admission of Israel to this Assembly is the consummation of a people's transition from political anonymity to clear identity; from inferior to equal status; from mere passive protests to active responsibility; from exclusion to membership in the family of nations."

Thunderous applause greeted Sharett's final sentence, spoken in Hebrew, in which he recited the vision of the prophet Isaiah that the time will come when "nation shall not lift up sword against nation, neither shall they war any more." Following his speech, he was ceremoniously conducted to his seat in the Assembly chamber by a U.N. official.

The 12 states which voted against Israel's admission to the U.N. were: Afghanistan, Burma, Egypt, Ethiopia, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria and Yemen. The nine abstainees were: Belgium, Brazil, Denmark, El Salvador, Greece, Siam, Sweden, Turkey and United Kingdom.

The blue-white flag of Israel was hoisted for the first time this week in the semi-circle of flags on the lawn of U.N. headquarters. A cheering throng of 1,000 sang Hatikvah as the flag was hoisted into place between the emblems of Iraq and Lebanon by Fred Notz, a U.N. guard who saw service in Palestine as a member of the U.N. force there.

☆

The admission of Israel to the United Nations was reported in the Moscow press without comment. Israel's charge d'affaires in Moscow, Mordecai Namir, was congratulated by numerous members

of the diplomatic colony on receipt of the news from Lake Success.

☆

A plenary session of the Zionist Actions Committee in Jerusalem called on the Jewish Agency to continue its policy of supporting free and unlimited immigration to Israel. The resolution also declared that the Actions Committee is satisfied with the present mass migration movement and asked that special attention be given to the migration of Jews from countries where "rescue is a matter of urgency." The immigration committee heard a report that the present immigration rate is approximately 300,000 yearly and that nearly 56,000 refugee immigrants are presently living in transit camps. New transit camp equipment, including over 12,000 tents and 600 tons of iron for beds to be manufactured locally, has been ordered from Belgium, France and Algiers. Other equipment ordered from abroad for the immigrants during the last two months includes 105,000 blankets.

☆

The Israeli Government announced that food rationing will be introduced throughout the country under the austerity program approved by the Knesset. The new food ration will restrict the population to a daily consumption of 360 grams of bread, 58 grams of sugar, 25 grams of meat and a monthly consumption of 12 eggs.

☆

The Zionist Actions Committee decided to accept the resignations of Dr. Abba Hillel Silver and Dr. Emanuel Neumann as members of the Jewish Agency executive, following the refusal of the two American Zionist leaders to withdraw their resignations.

The Committee unanimously elected Itzhak Gruenbaum, former Minister of Interior in the Provisional Government, to one of the vacant posts, leaving the second unfilled for the present.

☆

President Chaim Weizmann has returned to Israel.

Premier David Ben Gurion received a cable from Prime Minister Daniel F. Malan of the Union of South Africa, confirming that nation's de jure recognition of Israel.

☆

A project for the construction of housing for immigrants in Israel to be financed by long-term, low interest rate investments by labor union members in the United States was announced by Jacob Potofsky, president of the Amalgamated Clothing Workers of America, now visiting Israel.

☆

The Histadrut's sick fund — Kupat Cholim—decided to launch a \$6,000,000 building program for the next three years to provide for the extension and construction of additional hospitals, nursing schools and clinics.

☆

The Alliance Israelite Universelle schools in Israel, which have a total enrollment of approximately 5,000 students, will be incorporated into the government school system according to an agreement reached here between Minister of Education Zalman Shazar and Braunschwig Weil, chairman of the Alliance.

☆

An urban metallurgical works, key industry in the production of malleable cast-iron, water pipe fittings and cast steel is now being built in Israel with an investment of nearly \$900,000.

☆

The Palestine Economic Corporation announced that it has launched a stock-selling campaign offering 600,000 shares of \$25 par value common stock at \$28 each. "The new funds are being sought to expand the P.E.C.'s established enterprises in Israel and to organize new businesses to help meet the needs of Israel's rapidly-growing population for jobs, housing and goods," Julius Simon, president, said.

☆

U.N. Secretary-General Trygve Lie invited Israel to participate in a United Nations scientific conference on the use and conservation of the world's resources. This is the first U.N. parley to which Israel has been invited.

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The two articles on the Center Academy which follow appeared in longer form in the last two issues of "Jewish Education," the magazine of the National Council for Jewish Education. Dr. Rudavsky, education consultant of the Jewish Education Committee and Instructor in Education at New York University, recently made a survey of the Center Academy, while the author of the second article, Mrs. Irene Bush Steinbock, has been a member of the Academy's faculty for many years and head of the Hebrew department since 1932.

THE Brooklyn Jewish Center Academy is the oldest existing school among the Jewish day schools of the so-called progressive academy type. In 1928 a group of parents and officials of the Brooklyn Jewish Center, the outstanding Conservative congregation in the borough, headed by their rabbi, Dr. Israel H. Levinthal, launched the school. It was opened originally with only a few children, organized into a kindergarten and several lower grades, but within a few years it developed into a complete elementary school. The new institution was housed in the Center building and was made an integral part of the Center's activities. Several vital curricular changes have occurred in the Center Academy since its establishment two decades ago. In accordance with the recommendations of the Jewish Education Committee of New York, the school recently adopted a plan providing for an intensification of the Hebrew studies and an increase in the Hebrew instruction period to from 5-10 hours per week, depending on the grade. The school year too was extended and now begins several weeks earlier than previously, on the same day as the public schools. The gain in teaching time for the Hebrew studies through the eight grades is quite considerable and amounts to about 40% of the total time previously provided; yet this schedule was implemented without encroaching on the time devoted to the general studies, and with the prolongation of the school day by only a quarter of an hour to 3:30. Another vital step involved the reorganization of the teaching staff with a view of bringing about greater cooperation between the general

THE CENTER ACADEMY COMES OF AGE

By DAVID RUDAVSKY

and the Hebrew departments. The curriculum too was revised with the purpose of effecting a greater degree of integration in the two fields of instruction. The spirit pervading the school at present augurs well for its future development along the lines envisioned by its founders.

The Center Academy now numbers 168 pupils, almost evenly distributed between the two sexes, organized into a kindergarten and eight grades, the first of which is divided into two sections. The school is taught by a staff of nine general teachers, a kindergarten teacher, four Hebrew teachers, several assistants for the lower grades in addition to the regular instructors, a music teacher, a painting and modeling teacher, and a science advisor. The school is directed by a principal, aided by an educational consultant, the head of the Hebrew department, a visiting psychologist and a librarian. The Hebrew instruction period is devoted to the specifically Hebrew subjects including Hebrew, Bible, and Jewish Social Science, which embraces the teaching of biblical, American and general Jewish history, Jewish customs, Palestine and related content. Siddur reading is taught from the fifth grade on. The music instructor teaches both Hebrew and English singing throughout the grades. The art teacher also links his instruction with both areas of study. The school, as may be judged from the fact that it is attached to a Conservative congregation, is modern in its approach to religion, and Zionist in its outlook.

An analysis of the aims and objectives of the Center Academy will shed light on its character. The school aims primarily to build a wholesome, many-sided and integrated personality, who will be adjusted to the bi-cultural American and Jewish environment and who will be inspired in precept and example by the highest American and Jewish ideals. The school operates on the assumption that an integrated personality can best be developed through an integration in the curriculum of the elements in American and Jewish education. The Academy is thus child- and experience-centered rather

than book-centered in its approach. It seeks to develop initiative and self-reliance in the child by giving him the opportunity and the freedom to express his creative impulses and interests.

As a progressive school, the Center Academy is very much concerned with the environment and quality of the experiences provided for the child. The atmosphere in the Academy is, of course, free from the emotional strains and conflicts which are sometimes generated in

A BIRTHDAY CARD FROM DR. KLAPPER

I THANK you for the opportunity of paying tribute to the Center Academy with which I had close and rewarding relations about twelve years ago. My survey of the Center Academy revealed a well considered program entrusted to a staff of competent teachers. Those who believe that the richness of American civilization stems from its pluralistic quality and its hospitality to the cultures which its constituent groups bring, will find much that is heartening in the Center Academy. The Academy has come of age, on this, its twenty-first birthday, but its activities to this day have been mature and understanding.

PAUL KLAPPER,
Committee on Coordination
of Teacher Education.

the public school by non-Jewish or at times even anti-Jewish influences. Its relaxed, intimate and informal atmosphere presents a sharp contrast to the regimentation of the public school, with its overcrowded classes, overworked teachers, its formalism and rigidity. Moreover, the Academy, which like the yeshiva, is a combined school, is designed to correct the dualism commonly prevailing in the Jewish day school, where the Hebrew and secular studies are offered

under different auspices and in separate sessions, and where the Hebrew teacher whom the child meets only in the forenoon differs so radically in religious observance, Jewish knowledge and general outlook from the teacher of the general subjects, who comes only in the afternoon. To demonstrate that the Hebrew studies are not discrete and totally detached from the general field, the Academy distributes them throughout the school day, so that a lesson in English or arithmetic or any other secular subjects, may be preceded or followed by another in Bible, Hebrew or other Jewish study.

The Center Academy, in respect to instruction time for the Hebrew studies, resembles the Talmud Torah, yet it offers several advantages over the latter institution. The Hebraic studies in afternoon schools are supplementary; they are given during the late afternoon hours and thus deprive children of their play time; whereas the Hebrew subjects taught at the Academy form an integral part of a child's total training and are thus bound to have greater meaning in the American environment. The Hebrew

instruction is, moreover, provided during a school day of the usual duration, and leaves the child ample time for outdoor play and for mingling with other children.

The objective of attaining a synthesis between the Hebraic and general subject matter implies of course the use of the method of correlation, which helps to broaden, reinforce and enrich each of the elements combined. The economy in time attained through the employment of this technique is an additional gain. The Academy has been confronted with numerous instances of dissatisfaction on the part of parents who do not understand the fundamental philosophy of the school. These parents frequently brought pressure on the school to compromise with its basic principles. To avoid this, the Academy now issues a prospectus for parents, which clearly states the aims and objectives of the school, so that only those who subscribe to its ideology will enroll their children.

The Center Academy is also fortunate in the fact that its parent institution, the Brooklyn Jewish Center, offers adult courses in Hebrew, Bible Jewish history

and other Jewish subjects through the Adult Institute. Since a large proportion of the parents do not possess an adequate Jewish background, the school encourages them to take advantage of these courses. The Academy authorities recognize that if the school is not to operate in a vacuum, the home environment must be sympathetic with that of the school. The parents' interests in Hebraic knowledge will lead to their own self-enrichment and will also heighten the prestige of the Jewish studies in the eyes of the children. In a progressive Jewish day school, the Jewish training of the parents must be regarded as an essential aspect of child guidance.

As far as Hebraic subject matter and textbook learning is concerned, a graduate develops a moderate fluency in Hebrew conversation, gains a fair knowledge of portions of the Pentateuch and earlier prophets, an understanding of the meaning and content of the principal prayers and an appreciation of the Jewish festivals and holy days. Unlike the graduates of most afternoon schools, he possesses a good knowledge of American,

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The graduating class of the Center Academy of the Brooklyn Jewish Center, on their annual trip to Washington, was received by Mr. Eliyahu Elath, Ambassador to the United States from Israel. These boys and girls were the first ones to sign the visitor's book at the new Israeli embassy.



THE Center Academy of the Brooklyn Jewish Center was established to give a well rounded education to American Jewish children. Since it is the oldest Jewish institution of this kind in the United States it has gone through periods of experimentation and adjustment. By now, however, the school has reached maturity. It has a definitely formulated educational philosophy which takes cognizance of the child's many needs in the light of progressive education, both secular and Jewish. Its curriculum is planned carefully to bring about a close integration of these studies.

To achieve close integration both departments, Hebrew and secular, meet with the principal and the head of the Hebrew department to plan the units of work for the school year. The school seems to be free from the feeling that the two departments work as separate units. Each member of the faculty realizes that she is there to help in the development of an American Jewish child with equal emphasis on both "Jewish" and "American."

Being a progressive school, the Center Academy builds much of its work around activities. The nature and scope of an activity depend on the emotional, scholastic and artistic makeup of the group of children who take part in it, on the personality of the teacher, and also on the unit of work. For instance, our third grade last year was interested in shelter and food; their unit revolved about a grocery store. This year's third grade is studying children of foreign lands and is constructing a Moshav in Israel.

Often the class activity serves as an incentive for creative writing. A study of the Nomadic Jews leads to Hebrew stories and original poems about Abraham and his camp. In the lower grades the teacher types these poems and stories and they are read in class and illustrated by the children. By the simple process of stapling, booklets are made, and at the end of the year each child takes home a collection of original stories written not only by himself but by his classmates as well.

Not all activities are of a construction type. Sometimes the children just paint a frieze. One group made an illuminated Haggadah with carved wooden covers. An upper grade embroidered on their

THE PROGRESS OF THE CENTER ACADEMY

by IRENE BUSH STEINBOCK

linen quotations from the Bible and a design of men forging plowshares. So enthusiastic were the boys and girls about this project that they spent many extra hours at home on it. Since every child wanted to embroider the quotation which most appealed to him, each made a thorough review of the Books of the Bible which he had learned. Indeed, the value of an activity lies in the fact that it is a source of intensive and purposeful learning.

Then there is the dramatic play. The important thing to note here is the fact that in the Center Academy each child has a part in a play. Besides, it is always the children's own play that is produced; they suggest the topic, which is an outgrowth of their unit of work, either secular or Hebrew; they write the dialogue themselves; they compose many of the songs, devise the dances, paint the scenery and make the costumes. The plays are usually presented at assemblies to which parents are invited. This year the sixth grade wrote a fanciful play portraying the celebration of Chanukah in Israel a thousand years hence, and the fourth grade composed a play about Ahasuerus. Last year the eighth grade wrote their June graduation play in honor of the modern builders of the State of Israel.

Care is taken in the Center Academy to inculcate in the child a good attitude toward Jewish religious values and toward the Jewish way of life. The young child is taken to the synagogue, and on his own level, he learns about the significance of the ceremonial objects that are pointed out to him by the teacher and by an older child, who serves as guide.

Siddur is introduced when the pupils are linguistically prepared to understand the basic words of the prayer, when their reading is comparatively fluent and when they are emotionally mature enough to understand the significance of a simple prayer. Then it is presented to the child not as a text over which he struggles to master the mechanics of reading but rather as a sacred book. We usually begin with the reading of these prayers

which are known to the child. Gradually, as the pupils become familiar with the contents of the Siddur they learn about the historical origin of many of the prayers and the place prayers occupy in the modern religious life of the Jew. They also learn to recognize in the Siddur the selections which were transferred

GREETINGS FROM DR. MORDECAI KAPLAN

I AM happy to have this opportunity to extend a greeting to the Center Academy. I have known its work for many years and have met, intimately, many of the Center's graduates.

In my experience the Brooklyn Center Academy is the only all-day Jewish school that has been able to achieve a proper balance between the Jewish and the American civilizations. The graduate of the Academy is generally imbued with a wholesome attitude toward his Jewishness and a deep appreciation of his American heritage. He leaves the Academy ready to continue his education in other schools without the conflicts so often created through an imbalance in educational emphasis.

I feel that the Academy, also, avoids producing a conflict between the student and his home environment. The Academy follows the method of stressing the need for human beings to live with one another and directs its educational program to that end. I hope that your twenty-first anniversary is but the prelude to many more years of fruitful contribution to the education of American Jewish youth.

MORDECAI M. KAPLAN,
Jewish Reconstruction Foundation.

there from the Bible, and those of later origin. The upper two grades are organized into a junior congregation and they learn to take part in the synagogue services.

The study of the Bible is invaluable as a means of educating the child for

modern religious life, provided the approach is the right one. In the Center Academy the teacher takes all the time necessary to convey to the child the meaning of the biblical teaching. The reading of the Bible is also supplemented by beautiful stories, so as to round out the narrative and to fire the imagination of the children. As a result of this approach the children frequently manifest their enthusiasm by painting or modeling in clay the biblical heroes. Thus the child actually recreates the hero and "lives" with him.

Jewish religion is more a way of life

than a dogma. A way of life can effectively be learned only if it is lived. Progressive education calls it "learning by doing." In former times the Jewish home provided ample opportunities for the child to live Jewishly. Now many a pupil comes to us totally ignorant of Jewish observances. The Center Academy is offering them that opportunity. Holidays are the most picturesque phase of Jewish life and they strongly appeal to the child. We, therefore, concentrate on holidays.

For instance, on Purim day our pupils come in the morning dressed in colorful

costumes. There are no classes. The day begins with chanting of selections from the Megillah in the synagogue; then gifts are exchanged. At noon the Purim feast, with traditional Purim delicacies, is served. In the afternoon parents and friends are invited to a dramatic Hebrew play which is written and produced by one of the grades of the school. The story usually deals with the Purim of old, or with Purim in our own days. Parents and children live, for a few hours at least, in the traditional atmosphere of the holiday. In like manner we celebrate the other Jewish festivals. In the course



Children of the Center Academy expressing themselves artistically in the Arts and Crafts department.

of the years we have become convinced that our holiday celebrations make a lasting impression on our boys and girls. Indeed, parents, in whose homes there had not been an environment of Jewish traditions, have told us of their children who insisted on carrying on the Jewish traditions after they have left the school.

The teaching of Hebrew in the first grade is informal, as no reading or writing is taught. The little children learn Hebrew through songs, games, stories and discussions. The periods are short—about half an hour—and the program is planned in a manner so that story-telling, quiet games and games of movement alternate, so as to eliminate fatigue and keep interest alive. Though the work remains informal throughout the year, the children nevertheless acquire an active vocabulary of about three hundred words. This vocabulary serves as a basis for the beginning of reading in the second grade; for in the Center Academy, in Hebrew as well as in English, the children learn thought reading. In the beginning, the reading material consists of easy stories or poems which the child knows; he does not have to worry about the context. Later, when the book is introduced, it is usually greeted with enthusiasm, because preparation has made smooth at least the first steps in Hebrew book reading.

Writing is postponed till the third grade, to spare the children the difficulty of having to master two sets of Hebrew letters, the printed and the written, simultaneously. By that time they have learned to read with fair accuracy and fluency; they have learned to express their thought in simple Hebrew sentences orally. They are anxious to write and they ask for writing assignments. In a very short time, indeed, most of the children are ready to put down in writing what they are able to express orally. It can be said that delaying to teach reading until the second year, and writing until the third year, causes no loss in accomplishment in the long run. On the other hand, this method fosters a friendlier attitude toward the Hebrew studies.

The Center Academy is a Palestine-Israel oriented school, as was the intent of its founders. The children, through the study of the Bible, familiarize themselves with the great contribution which the Jews made to world civilization dur-

ing the comparatively short period they lived in their land. In the study of the Hebrew language and literature preference is given to selections dealing with life in Palestine. Here again we make use of festivals and dramatics as media for this study. The social science units in the second and third grades are related to life in Israel. Palestine, besides, has always been an integral part of our study of current events. Contemporary happenings in Israel are followed up through radio, newspapers and magazines. Articles are brought into the class and discussed. We have had pupils who, though they came from anti-Zionist homes, have, under the influence of school contact, changed their attitude and became warm proponents of the idea of the Jewish national revival.

The more factual study of Israel is left for the eighth grade, where it can be done on a comparatively mature level. It forms a part of the year's Jewish social science unit. A great deal of research is done by the children in this connection. Some of the topics treated are: the geography of the country and its natural resources, industrial development, rural settlements, growth of the cities, educational system, extent of the Yishuv's help to the allies during the world war, the J.V.A. project, the Partition plan, Arab-Jewish relations, American organizations for Israel and the Kneseth Israel.

Interest in Israel is not limited to study alone. The pupils of the Center Academy always contribute generously to the Jewish National Fund and to Youth Aliyah—activities which young children can readily understand and appreciate. As soon as the recent S.O.S. from Israel was received the children brought in considerable quantities of powdered milk and kosher canned food. This year the graduating class decided to include Israel in Chanukah activities. Instead of following an old-established school tradition of making with their own hands gifts for members of their families, the boys and girls knitted woolen socks and scarves for the Israeli soldiers. Now they are knitting layettes for Israeli babies. They are continuing to work at this task with diligence and enthusiasm. No matter what the practical worth of this activity may be, its educative value is undeniable.

An effort is made throughout to draw the attention of the child to the close bonds that exist between the Jewish community in Israel and the Jewish community in the United States, and also to the benefits which each derives from association with the other.

It should be stated here that although our approach to the study of Hebrew is informal in the lower grades, it becomes progressively intensive in the middle school. In the fourth grade Bible is introduced and thereafter we devote to it about three hours a week, approximately one-third of the total time allotted to the Jewish studies. When the child graduates from the Center Academy he has a good grounding in the Five Books of Moses, in an abridged edition, in the Minor Prophets—Joshua, Judges, Samuel I and II, and in selections from Kings. As to the Major Prophets, the children become acquainted with their teachings in the course of our study of Jewish History, which includes both Biblical and post-Biblical periods. Special emphasis is laid upon the unique contribution of the Prophets to world civilization and to moral and ethical values. In addition to the Bible the children have studied the Siddur and are thus prepared to participate in synagogue services. Furthermore, by graduation time they have acquired a good knowledge of conversational Hebrew, a fair familiarity with contemporary Hebrew literature on their level, as well as a certain ease in creative Hebrew writing.

To sum it all up: the Center Academy gives its boys and girls a varied and substantial enough Judaic background to enable them to carry on Jewish life and Jewish traditions intelligently and joyously.

The Center Academy is a comparatively new type of school. It does not compete either with the Yeshiva or the Talmud Torah, both of which have their proper place in the Jewish community. It is trying to apply the principles of progressive education in the field of Jewish studies. The central objectives of its activities are to develop the child's personality, to prepare him to carry on Jewish life and Jewish traditions, and to help him become a Jew in whom Judaism and Americanism are harmoniously inte-

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NEWS OF THE CENTER

Center Academy Celebrates First Anniversary of Israel

On May 4th the pupils of the Center Academy celebrated the first anniversary of the founding of the State of Israel. Then on May 12th Israel was admitted as a member of the United Nations, again there was cause for rejoicing.

The pupils of the Graduating Class were in charge of both festivities. At the first assembly they presented an original Hebrew skit which they wrote for the occasion, then they showed a film strip that depicted graphically the evolution of the Jewish State, that culminated in the opening of the Knesseth.

At the second assembly an Eighth Grade pupil gave a short impromptu Hebrew talk which showed how deeply our boys and girls were moved by the stirring event. They all bowed their heads in reverence when the youthful speaker paid tribute to "all Jewish men and women who throughout the two thousand years of Galuth gave their lives Al Kiddush Hashem."

However, both assemblies wound up on a joyous note. The children sang many Hebrew songs of Israel's rebirth and they danced with gusto the Hora, Cherkassia, Debka, etc.

Center Academy Graduation

After 21 years the Center Academy has reached its majority, and with it our "coming of age" group, the class of '49, is on the threshold of graduation. The Exercises will be held on Wednesday, June 15th, at 10 a.m. We have the utmost confidence in the children's ability to meet the challenges which lie ahead.

The Graduating Class consists of Sara Boukstein, Leonard Fishbach, Tirzah Gordon, Barrie Levitt, Barbara Miller, Max Solomon, Linda Resnick, Morton Rosenberg, Joel Rothman and Miriam Yablon.

The play this year is a nostalgic recounting of the events of this last year in school. It is called "Dear Diary" and consists of four scenes: Art and Music; Lincoln Memorial; Hamlet A' La K & T; The Library.

Shevuoth Services

Shevuoth services will be held on Thursday evening, June 2nd, at 8:15 p.m. and Friday evening, June 3rd, at 6 p.m., on Friday and Saturday mornings, June 3rd and 4th, at 8:30 o'clock. Cantor William Sauler will officiate on both days. Rabbi Levinthal will preach on the second day on the "Significance of the Festival." The Consecration services will be held on Friday morning.

Yizkor (Memorial Services for the dead) will be held on the second day, Saturday, June 4th, at about 10:15 a.m.

Young Folks League Installs New Officers

The Young Folks League held their installation of newly elected officers and members of the Executive Committee for the year 1949-50 at their meeting on Tuesday evening, May 10th. Dr. I. H. Levinthal installed the following: President, Milton Reiner; 1st Vice-President, Jerome Simonson; 2nd Vice-President, Sylvia Salin; Recording Secretary, Sophia Hantman; Corresponding Secretary, Muriel Goldsmith; Treasurer, Ben Berke; Honorary Presidents, Irvin Rubin, David Gold, Harry Zucker; Honorary Members of Executive Committee, Aaron Pollack, Pearl Horowitz; Executive Committee Members, Martin Bruckner, Dr. Sol Gross, Morris Hecht, Nat Hofspiegel, Nat T. Horowitz, Gerald Jacobs, Shirley Jasphy, Robert Krampner, Herbert Levine, Buddy Lowenfeld, Pauline Magid, Joyce Schlosberg, Lillian Schlusless, Harry Smoler, Harold Sobelman, Judith Sorscher, Sol Sorscher, Rhoda Stern, Nan Zinn.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from the following:

Mrs. Della Mushin in memory of her husband, J. Louis, and in honor of the Bar Mitzvah of her son, Charles, which was held at the Center on April 2nd.

Mr. and Mrs. Samuel L. Kurshan in memory of Morris M. Lubell.

Mrs. Samuel L. Pomerantz in memory of her beloved brother, Samuel I. Siegel.

We extend our sincere thanks also, for the presentation of Torah Covers to be used in our Synagogue, to the following members:

Mr. and Mrs. Isador Lowenfeld, in memory of Harry J. Moskowitz and their parents.

The children of Mr. and Mrs. David Goodstein, in honor of the Golden Wedding Anniversary of their parents.

Mrs. Morton Klinghoffer, in memory of her father, Louis Maidman.

Mr. and Mrs. Morris B. Levine, in honor of their grandson, David BenZion Rosen.

Mr. and Mrs. Abraham R. Melker, in honor of their grandson, Daniel Jeremy Melker.

Mrs. Benjamin Katz, in memory of her mother, Hanna Hausman.

Mr. and Mrs. Phillip Brenner, in honor of their grandchildren.

Mr. and Mrs. Maurice Bernhardt, in honor of their grandson, Jed Robert Carr.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 7:57.

Sabbath services, Parsha "Bamidbar": Numbers 1.1-4.20; Prophets - I Samuel 20.18-42, will commence at 8:30 a.m.

Mincha services Saturday at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:30.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 8 p.m.

Give Your Child a Jewish Education
REGISTRATION NOW OPEN
for the
BROOKLYN JEWISH CENTER
HEBREW SCHOOL

Classes meet 3 times a week—2 hours each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

IN OUR HEBREW SCHOOL

The graduation exercises of the Hebrew and Religious Schools of the Brooklyn Jewish Center will be held on June 12, 1949, in the synagogue.

At that time, diplomas will be distributed to 16 graduates of the Hebrew School and to 23 graduates of the Religious School. In addition, 9 students who have continued their Jewish education beyond Bar Mitzvah will receive Post Bar Mitzvah certificates, and 4 pupils who have completed the 2-year Post Graduate Hebrew course will be awarded diplomas.

A cantata called "Return to Israel" will be presented by the graduates and the choral group under the direction of Mr. Sholom Secunda.

The address to the graduates will be delivered by Dr. Israel H. Levinthal. Greetings to the graduates will be given by Judge Emanuel Greenberg, president of the Center, and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee. Awards will be distributed by Mrs. M. Klinghoffer, president of the Sisterhood, and Mrs. J. Kushner, president of the P.T.A. Rabbi Mordecai H. Lewittes will preside.

A special award, called the "Kushner Memorial Award," will be presented at that time to Lloyd Altman, former graduate of our school who has been selected because of his progress in Hebrew studies. This award has been offered by Mr. and Mrs. J. Kushner in memory of Tzvi and Paye Kushner.

The outstanding graduate in the Hebrew school will receive the traditional "Rachmil" Medal.

Parents, members and their friends are cordially invited to attend.

The Hebrew School collected \$338.36 for the Histadruth Ivrit in connection with the annual celebration of "Hebrew Month."

The students of the Religious schools collected over \$350 for "Our Heroes" project sponsored by the Hebrew Educators Committee, proceeds of which are to be used to rebuild homes destroyed during the recent fighting in Israel.

The closing meeting of the P.T.A. was held on May 17, 1949. The guest speaker, Rabbi Abraham E. Millgram, spoke on the subject "Jewish Education for Amer-

ican Jewish Living." He stressed the importance of raising our educational standards in Conservative synagogues, and called for the elimination of the one-day-a-week Sunday School as being inadequate to meet the religious needs of our members.

The guest artist was Mrs. Mabel Ber- man, who presented a colorful program of Hebrew and Jewish songs. Mrs. J. Kushner, president, reported concerning the activities of the past year and thanked the officers and members for their splendid co-operation.

This has been one of the most successful years in the history of the P.T.A. as evidenced by the large groups that have gathered at each of the meetings.

CONSECRATION EXERCISES

Consecration services will be held on the first day of Shavuot, June 3, 1949. The theme selected for the exercises is the "Redemption of Israel." The students will present a cantata on this theme, based on a script by Rabbis Louis I. Newman and Avram Soltes.

The following students will receive Consecration certificates:

Jane Amster, Arline Aaronson, Doris Brown, Marjorie Berk, Marilyn Epstein, Naomi Goldfarb, Patricia Hellman, Ann Honig, Carol Kraft, Phyllis Pearle, Phyllis Rovin, Jean Serota, Edith Wecht, Barbara Weitzman, Corinne Zucker, Barbara Staub, Carla Lefkowitz, and Anna Leibowiz.

Greetings in the name of the Post Concentration class will be given by Miss Hannah Weidman, a member of our Religious School faculty. . . . Certificates of Consecration will be conferred upon the graduates by Dr. Israel H. Levinthal. . . . Cantor William Sauler will sing during the Consecration ceremonies. . . .

Students participating in the exercises represent the following groups:—Marshalliah Hebrew High School, Post Graduate Hebrew class and the Consecration class of the Religious School.

The closing Post Bar Mitzvah breakfast of the season was held on May 15, 1949. Services were conducted by the members of the Post Bar Mitzvah group followed by a community breakfast and discussion led by Mr. Murray Gabel on the subject, "The Bible and the Modern World." Subjects discussed at previous breakfasts were "The Ideals of the Siddur," "Constitution of Israel," "The Jewish Home and Jewish School" and "Israel and American Youth."

Recent assemblies have included a "Talent Day," at which time the students heard instrumental and vocal solos and a Lag B'Omer play presented by the students of Mrs. Lila Cohen's 6th grade. Three special assemblies were held for various groups in school to commemorate the first anniversary of the establishment of the Jewish State.

Music Under the Stars—Ebbets Field, Thurs. Eve., June 16th

The American Fund for Palestinian Institutions, under the chairmanship of Mr. Abe Stark, member of the Center Governing Board, is sponsoring a magnificent, star-studded musical evening "Music Under the Stars" at Ebbets Field, on Thursday evening, June 16th. Proceeds of this unusual gala event are for the support of 99 cultural, educational, religious and social welfare institutions in Israel.

The program will consist of a Concert by the New York Philharmonic Orchestra, conducted by Leonard Bernstein, who recently conducted the Israel Philharmonic Orchestra and was decorated with the Defense of Jerusalem Medal.

Soloists will include Regina Resnick, of the Metropolitan Opera Co.; Nathan Milstein, famous violinist; Richard Tucker, well-known tenor of opera and concert stage, and Artie Shaw, popular clarinetist. Tickets may be secured at the Center at prices of \$2.50, \$3.60, \$5.00 and \$10.00.

Center Academy
Registration Now Open

Registration is now open at the Center Academy for the school year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

PAGING SISTERHOOD!

As Sisterhood women, we are particularly aware of the association of Shevuoth, the devotion of Ruth toward Naomi, with the ideals of Torah. As Sisterhood women, we are proud to participate in the ceremony of confirmation of our young daughters, when they, like their mothers before them, consecrate themselves to the furtherance of the Jewish way of life. In Israel today, even as in Biblical days, processions of chalutzim, enroute to Haifa, proffer the first fruits of the harvest to the Jewish National Fund. Thus, the home, with its decor of foliage, "fruit of the soil," and the synagogue, with its Torah, "fruit of the soul," are irrevocably bound in the common ideals of the beauty, the purpose and the spirit of the Ten Commandments which came into being at Mt. Sinai on the sixth day of Sivan. Our homes will become a stronghold of Judaism if we, as Sisterhood women and true mothers in Israel, abide by the teachings of the Torah, and implant in our children the seeds of righteous Jewish living.

—SARAH KLINGHOFFER.

General Meeting

Monday evening, April 25th, will be long remembered as a banner event. At this general meeting, the men, as well as the women of the Center, enjoyed the magnificent pageant of "The Jewish Home Beautiful," the presentation of which seems to have added another *yomtov* to the list of holidays which we celebrate. The national anthem, the reading of the minutes and a reverent recital of a Mother's Day prayer by Hattie Reich prefaced a brief but important business meeting which included announcements of our United Nations guided tour, coming UJA functions, Women's League conference and luncheons, the April Kiddush to the Junior Congregation and the dramatic program to be given at our general meeting in May. Our President, Sarah Klinghoffer, reminded the women to memorize and make part of themselves the new words

of "Hatikvoh," copies of which were placed at each seat.

A capable leader and an *eshe chavil* herself, Mildred Levine, chairman of the evening, majestically preceded a group of equal "women of valor," whose material as well as spiritual contributions thrilled the audience of over 600. After Mildred's stirring introduction, citing the beauty of the Jewish mother in a Jewish home at holiday times and otherwise, Rabbi Manuel Saltzman, narrator, evoked nostalgic emotions in all our hearts with his readings, synchronized with appropriate music played by Sholom Secunda, our music director, vocal interludes sung by Cantor Sauler and soprano Ann Bernstein, choral renditions by the Brooklyn Jewish Center Choral Group, and a dance finale by a group of our young post-consecrants. We are indeed proud of the accomplishments of the women who so deftly created the physical aspects and the holiday effects on display. The Purim table which Minnie Blickstein, Dorothy Cohen and Bertha Zirn helped to arrange so beautifully, the Passover table exquisitely decorated by Mary Safier and Jennie Levine, the Shevuoth table magnificently prepared by Sarah Kushner and Bess Danziger, the Shabbat table planned by Anne Goldberg and Rose Joley with reverent and traditional effectiveness, and, lastly, the glorious Israel table, decked out by Iona Taft and Jeanette Richman with objects, paintings and "Israeliana" symbolizing the new State of Israel—the entire exhibit bespoke the truly Jewish background of our women and their ability to create a Jewish Home Beautiful publicly as well as in their own dwellings. Original scripts and narrative arrangements were prepared by our President, Sarah Klinghoffer. Finally, the audience joined the entire cast in the stirring words of "Hatikvoh," after which the hostesses remained at their tables to receive the plaudits and praises of all who came by to enjoy the "arbahs," the "kugel," the "blintzes," the "knaidlach," the "gefulte fish," the "borscht," and the "hamentaschen." A buffet of punch, wine and cookies at the rear of the auditorium took second place to the delicious specimens of holiday foods on the dais.

Committee Reports

Religious Committee. Rabbi Saltzman reported that he was conferring with Dr. Levinthal and Rabbi Lewittes on the suggestions made by Sarah Kushner and Dorothy Gottlieb, and hoped that the Junior Congregation would act upon them to the ultimate improvement of its services.

Contributions. Checks were mailed to the Jewish Braille Bible Fund, the Jewish Statistical Bureau to aid in its census work, the Brooklyn Juvenile Guidance Center and Community Association "25-27."

Kiddush for the Junior Congregation. May 21, in honor of Bar Mitzvah of Mr. Shpall's son; May 28, in honor of new granddaughter of the B. Levitts and E. Greenbergs; June 4, in honor of first wedding anniversary of the Irv. Rubins; June 26, in honor of 20th wedding anniversary of Mr. and Mrs. M. Klinghoffer.

Women's League. Brooklyn branch to hold annual luncheon on May 19th.

Federation Jewish Women's Organizations. Brandeis University seeking membership of individuals interested in the aims and progress of the college; Sisterhood women, anxious to participate, confer with Shirley Gluckstein.

Mother-Daughter Luncheon. Wednesday, October 19th, set for annual Fashion Show and Luncheon, with Ruth Bernhardt, as chairman, and "Hershey" Kaplan and Lucy Greenberg, co-chairmen.

Publications. Women who have ordered copies of Jewish Home Beautiful and other Women's League publications please call for them at our next meeting and pay Mrs. Rachmil, treasurer.

Eastern Parkway Community Council. At its suggestion, Sisterhood was instrumental in encouraging the Center to purchase a set of the Jewish Encyclopedia to be placed in the library of a Brooklyn high school.

UJA. The joint efforts of the Sisterhood, Deborah and Eastern Parkway chapters of Hadassah and the Center Academy showing gratifying results.

Cheer Fund Contributions

K. Salit—in gratitude for her recovery.
L. Lowenfield—in memory of mother of Israel Kaplan.

S. Klinghoffer—in memory of mother of Israel Kaplan.

D. Halpern—in honor of birth of granddaughter.

L. Lowenfeld—in honor of her Vice-Presidency in the Metropolitan Branch of Women's League.

Mr. and Mrs. Maurice Bernhardt presented a "peroches" (Torah mantle) to the Center in honor of the birth of their grandson, Jed Carr.

Women in the News

Congratulations to Jeanette Richman, member of our Executive Board, who will be elected as a Vice-President of the Eastern Parkway-Crown Heights Jewish Community Council.

Shirley Gluckstein, of SOS fame, has also earned herself an active place with the Community Council in her appointment to the Executive Council.

We are equally proud of our past President, Lil Lowenfeld, who was elected a Vice-President of the Metropolitan Branch of the Women's League.

In the field of education, Mrs. Gladys Rosen, daughter of our own Mildred Levine, will be honored with the degree of Doctor of Philosophy in Semitics, at Columbia University.

Calendar of Events

May 23—Monday evening, General Meeting. Elections held. Sisterhood Players will present, under direction of Lila Leonard, musical interludes by Sholom Secunda, soprano Ann Bernstein—a play, "A Way of Life." Members of the cast include Sarah Epstein, Shirley Gluckstein, Mary Kahn, Sylvia Horowitz, Marjorie Lovett, Jeanette Richman, Bea Schaeffer and little Harriet Gluckstein. Center members invited. Refreshments served.

May 25—United Nations guided tour. Chairman, Bertha Zirn. Reservations closed.

May 26—UJA Dessert Luncheon at Center for contributors of \$36 and over.

May 31—Tuesday, limited group, second trip to United Nations, Lake Success.

June 8—Sisterhood Installation. Closing meeting. Unusual program will include greetings by Rabbi Levinthal, Mrs. Emanuel Siner, Vice-President of the National Women's League, and Isobel Walters, soprano, radio and concert personality, accompanied on the piano by Mr. Sidney Raphael. President's Annual Report. Refreshments served. Men and women of the Center invited.

June 9—Sisterhood Executive Board

closing Luncheon, tendered to the Board by Mrs. Morton Klinghoffer in honor of her 20th wedding anniversary.

June 9—Evening, UJA rally on the Center Roof for all those who have not attended previous functions, as well as those who have already made contributions. Make reservations with Chairman "Hershey" Kaplan.

Good and Welfare

We continue to solicit your aid on any committee on which you wish to serve. Write in your suggestions or recommendations. Contribute items of interest to our Sisterhood Page. Attend services on the Sabbath, and bring your children to the Junior Congregation. Above all, come to all our meetings, and be active.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Murray J. Danciger of 621 Crown Street on the engagement of their daughter, Gloria, to Mr. Stanley Sussman of Manhattan.

Mr. and Mrs. Irving Lurie of 10 Beverly Road, Great Neck, L. I., on the betrothal of their son, Alfred, to Miss Ellen Goldstick of Great Neck. Congratulations are also extended to the grandmother, Mrs. Leib Lurie.

Mr. and Mrs. Maurice Rubin of 473 Brooklyn Avenue on the engagement of their daughter, Frances C., to Harold P. Surchin.

Mr. and Mrs. Herbert Turner of 291 Martense Street on the marriage of their daughter, Edith, to Mr. Bernard Y. Mont on May 16th.

Junior League to Start Weekly Roof Meetings

The Junior League of the Center will start their weekly Thursday evening meetings on the roof during the month of June, if weather permits. Short business periods will be held at each meeting and the usual social and dancing will follow. All Junior Leaguers are cordially invited to attend.

Personal

Dr. David Kershner of 95 Eastern Parkway, attending surgeon at Beth-El Hospital, was elected President of the Medical Board of the hospital and will serve in that capacity for two years.

News of the Month

[Continued from page 11]

Dr. Chaim Tchernowitz, internationally-known Talmudic scholar and authority on Talmudic law, died in New York at the age of 78. Dr. Tchernowitz was also well known as an author, editor and founder of *Ditzaron*, Hebrew monthly.

Dr. Tchernowitz was born in Sobej, Lithuania. He was ordained at the age of 25 and became rabbi in 1897 in Odessa where he founded a rabbinical Yeshiva. In 1923 he came to the United States to assume the post of Professor Talmud at the Jewish Institute of Religion. The Palestinian colony Givath Chaim was named in his honor.

☆

Stern measures have been taken by the Hungarian Government to prevent further "illegal" emigration of Jews from that country to Israel, Dr. Kurt Lewin, Israeli Representative in Austria, reported.

☆

Raphael Zilber, well-known Cuban Zionist leader and former president of the Zionist General Council, has been appointed Cuban commercial representative in Israel.

☆

Israeli representative to the U.N. Aubrey S. Eban voted against a resolution lifting the U.N. diplomatic embargo on the Franco regime in Spain.

☆

Daniel Frisch, administration-supported candidate for the presidency of the Zionist Organization of America, declared that half of the \$800,000,000 which Israeli Finance Minister Eliezer Kaplan deemed necessary for the Jewish state's immigration program must come from the Jewish community in the United States.

☆

Two additional Jewish publications issued in Paris have been banned in French Morocco. The magazines are the Jewish National Fund's official organ, *La Terre Retrouve*, and *La Riposte*, a Heruth magazine. Earlier, circulation of the French-Jewish weekly, *La Defense*, was barred in French Morocco.

☆

The Greek Government has asked the Israeli Government's consent for the appointment of Joseph N. Mallah, a Jew, as its first representative to Israel.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ANTMAN, ALEX

Res. 576 Eastern Pkwy.
Bus. Dresses, 530—7th Ave.
Married

Proposed by A. L. Goldman

COHEN, HYMAN

Res. 437 Stone Ave.
Bus. Furs, 370—7th Ave.
Single

CUMMINGS, ROBERT

Res. 135 Prospect Park S. W.
Bus. Liquor, 184 Kent Ave.
Married

*Proposed by George Zuckerman,
Mort Zimmerman*

DEERSON, PHILIP R.

Res. 810 E. 22nd St.
Bus. Post Office, 33rd St. & 8th Ave.
Married

GLADSTONE, HERBERT M.

Res. 201 E. 18th St.
Bus. Liquor, 21 W. 37th St.
Married
*Proposed by Paul Shulman,
Walter M. Gluck*

GOLDMAN, MEYER

Res. 305 Linden Blvd.
Bus. Textiles, 1384 Bway.
Married
Proposed by Sigmund S. Wachman

HALBERSTADT, OSCAR

Res. 220 Highland Blvd.
Bus. Jewelry, 68 W. 48th St.
Married
*Proposed by Hyman Feinberg,
Louis Feinberg*

HEIMOWITZ, DR. ABRAHAM

Res. 109 Sterling St.
Bus. Physician, Vet. Adm.
Married

KOENSTEIN, DR. ADOLF

Res. 250 Crown St.
Bus. Physician
Married
*Proposed by Sol Louis,
Gussie Goldstein*

KRAVITZ, OSCAR

Res. 716 Montgomery St.
Bus. Plumbing Supp., 769 Utica Ave.
Married

LEVEY, THEODORE

Res. 33—5th Ave.
Bus. Insurance, 116 John St.

Single

Proposed by Frank Levey

MIHLSTIN, MISS EDITH

Res. 127 Grove St.
Proposed by Lillian Schlusless

PODBERSKY, MISS SYLVIA

Res. 1079 Carroll St.
Proposed by Natalie Levin

POST, MISS RUTH

Res. 1546 St. Johns Pl.
*Proposed by Herbert S. Levine,
Nat Hoffspiegel*

RAPPAPORT, SOL

Res. 1500 Ocean Pkwy.
Bus. C.P.A., 152 W. 42nd St.
Single

*Proposed by Joseph Goldberg,
Samuel Albert*

ROSS, ALBERT

Res. 300 Sullivan Pl.
Bus. Haberdasher, 832 Eastern Pkwy.
Married
*Proposed by Frank F. Rose,
Irving Kramer*

ROTHSTEIN, JOEL B.

Res. 1616 President St.
Single
*Proposed by Harriet Gradus,
Gerald Jacobs*

SIROTA, IRVING

Res. 2058 Union St.
Bus. Dental Lab., 485 Atlantic Ave.
Single
*Proposed by Harold Sobelman,
Linda Schechter*

TILLMAN, MISS EUNICE

Res. 883 Franklin Ave.
*Proposed by Benjamin Drexler,
Louis Rothstein*

WILDER, GEORGE

Res. 1711 Lincoln Pl.
Bus. Mfg., 501—7th Ave.
Single
*Proposed by David Gold,
Louis Sklar*

The following have applied for reinstatement:

BLAIR, GEORGE S.

Res. 251 Penn St.
Bus. Typesetting, 64 Suffolk St.
Married
*Proposed by Frank Schaeffer,
Theo. Puchkoff*

BLANK, MILTON M.

Res. 751 Troy Ave.
Bus. Chemicals, 341 Scholes St.
Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Decoration Day and Shevuoth Holiday Gym Schedules

On Monday, May 30th (Decoration Day), the Gym and Baths Department will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

The following week, on Thursday, June 2nd (erev Shevuoth), the department will be open for men and boys from 1 to 5 p.m., will be closed on Friday and Saturday, June 3rd and 4th (Shevuoth), and will reopen, as usual, on Sunday morning, June 5th, for men.

THE YOUNGER MEMBERSHIP

A Message From the President

DEEM it a great privilege and honor to assume the position of President of the Young Folks League, and I feel a keen sense of responsibility.

Our organization today is one of the foremost among Conservative congregations in this country, both in membership and in leadership. We must therefore maintain that position.

I am looking forward to a very challenging year. I say "challenging" because, with the ever-increasing membership, we are faced with greater problems of programming and integration of new members. These problems cannot be solved successfully unless you, the League membership, take an active interest in your organizational affairs.

We intend soon to make a survey to ascertain who among you are interested in taking an active part in the various committees now being formed. Please respond wholeheartedly, for the success of our programs this year shall be in direct ratio to your active participation.

I am certain that you will be richly rewarded in terms of personal satisfaction when you know that you have contributed to the success of our League, dedicated as it is to the enrichment of our lives as Jews, as Americans, and as young people interested in congenial fellowship and in finding those values in life which are in keeping with the traditions of our illustrious Jewish heritage.

MILTON REINER.

THE CAMPAIGN AGAINST COSMOPOLITANISM

[Continued from page 8]

cause of his partly biographical book, "Years of Life." Revealing that Isbakh's real name was Isaac Bachrach, the writer of the article condemned Isbach because of his fond description of the traditional Jewish life he led in his youth. Excerpts from the attack follow:

"The entire book, from first to last page is saturated with religious cultism. We learn the smallest details of Jewish ritual service, and we may even read in Isbach's book the text of the funeral prayer . . . Isbach openly propagandizes for Zionism in his book, telling of the Zionist organizations which 'used to have great influence among the Jews of our city' . . . and reproduces the text of the Zionist hymn . . . Most important is

that Isbach slanders the Jewish people, affirming that for all Jews, independent of their class origin, or their situation in society, all happiness is in their religion . . . Entire pages are devoted to describing the reading of the Talmud, showing how Jews gathered in the synagogue and 'relished the wisdom of the generations. They tried to penetrate into the meaning of each word written by the mysterious sages whose names have been lost over the centuries.' . . . This is said about the working Jews—shoemakers, dressmakers, poor persons mercilessly exploited in Tsarist Russia. Slanderously, Isbach affirms that for them the sole consolation was in the synagogue."

50,000 MISSING PERSONS LOCATED

[Continued from page 10]

following news arrived from Italy:

"We have heard from Porte Alegre, Brazil, that they contacted Izak P. who is indeed the brother of Schloma P. in Canada. Izak P. was very happy to have found his brother through our mutual endeavors and he immediately cabled his brother in Canada."

In the same way appeals for aid in locating a little girl somewhere in Europe came from two separate sources in New York City. While the search was going on overseas, CLI contacted the two individuals here, trying to determine whether they were related. It was found that they were actually cousins and had been living in New York City for more than 40 years without either being aware

of the other's presence.

Organizations which used the facilities of the Index included the International Red Cross, World Jewish Congress, the Jewish Agency, South African Jewish Board of Deputies, Federation of Australian Jewish Welfare Societies, United Jewish Committee for Relief Abroad (New Zealand), United Canadian Search Bureau, Jewish Relief Association (Bombay, India), and South American committees cooperating with JDC and HIAS.

Executive directors of the Index were Miss Etta Deutsch, from 1944 to 1946 and from 1947 to 1948, and Miss Carolin A. Flexner, from 1946 to 1947. For the past six months Miss Mollie Sommer has been supervisor in charge.

SPORTS IN ISRAEL

[Continued from page 9]

gation of programs to make up for lost time and particularly the past year. It is hoped that through the national and regional tournaments, which form part of the normal program, and the holding of the third Maccabiah in Israel during Succoth next year, the foundation will be laid for an "Olympic Pool" for local athletes, for the day when Israel will participate as a sovereign nation in the next Olympic Games at Helsinki in 1952.

The influx of many Jewish sportsmen among the newcomers to Israel will add to the list of participating sportsmen and

enable us to participate at Helsinki to the credit of our State. There is much to be done. There is a shortage of trainers, instructors, grounds, pools and equipment, but past experience provides a justifiable belief that those enthusiasts who have kept sport alive here during the hectic times through which we have passed will find sufficient impetus and aid, locally as well as from abroad, to cope with this next task in this sphere of Israel's progress.

—From *Zionist News-Letter*,
published in Jerusalem.

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A NORDAU ANNIVERSARY

[Continued from page 6]

friends, admirers and followers bedecked the coffin with the Zionist colors—white and blue. Years later his bones were removed to Palestine, and he now lies in the garden cemetery of Tel Aviv, the first all-Jewish city of our times.

Is the "Sage of the Ville Lumiere" (as Nordau was called during his stay in Paris) forgotten on his 100th birthday? So it seemed, for a year ago, after the joyful news of the establishment of Israel, not a single newspaper or magazine mentioned Nordau. Without minimizing the greatness of the visionary Herzl, we ought to remember that it was Nordau's prestige, Nordau's advice, Nordau's help that enabled the Viennese journalist to begin and carry on his work; that it was Nordau who, next to Herzl, contributed more than anyone else to the growth of the Zionist Movement. Readers who wish to learn more about this phenomenal man than can be said within the framework of a brief article, are advised to read the Nordau biography, jointly written by his wife and his daughter, and the collection of his public addresses issued here under the title "Max Nordau To His People."

Summing up, we might eulogize Max Nordau with the same words he himself used when paying tribute to his late friend, Herzl: "He was a model and an educator. He straightened the back of a broken people. He gave them hope, he showed them means. He sowed far and wide. The seed will sprout and his people will garner the harvest." But not

merely *our* people will garner the harvest. Not only in his pre-Zionist era but even as the great champion of Zionism, Nordau was writing and acting as if the Midrashic word, that every woe which concerns mankind is a woe, while the woe that concerns only Israel is no woe, had, from the very beginning, been the motto of his life-work. Nordau belongs to mankind just as he was part and parcel of Israel. On his face, as on that of Spinoza, was written the sign of rejection, of the disapproval of contemporary civilization. He belonged in the company of Boerne and Heine, Marx and Lassalle, Lombroso and Freud, these men of Jewish origin, who, instead of licking the boots of their emancipators, painstakingly scrutinized the beliefs and institutions of society and angrily lashed them whenever they found them based on ignorance, hypocrisy or injustice.

Nordau was one of the diagnosticians of that restless Europe which was unable to solve its many problems in the comparatively "peaceful" era between 1814 and 1914. His words were not listened to after World War I—they should be taken to heart now, after World War II.

For in order to achieve a lasting peace of justice, replacing today's dangerous confusion, the United Nations will have to end what Nordau called "The Conventional Lies of Civilization," and make co-operativeness part of the program of world regeneration and rejuvenation.

CENTER ACADEMY COMES OF AGE

[Continued from page 13]

and other phases of Jewish history; he is well oriented in the current Jewish scene and is acquainted with various aspects of American Jewish life.

Aside from this knowledge, the graduates of the Center Academy have demonstrated a positive attitude towards Judaism and Jewish life, which they have acquired as a result of numerous pleasant and enriching experiences and the opportunity to participate in various Jewish activities on their own level. They develop a feeling of Jewish loyalty and a sense of kinship with the Jewish people. Almost all the graduates translate these attitudes in terms of Jewish interests; they either continue their Hebrew studies in a Hebrew or public secondary school,

or they play an important role in Jewish student activities in the secondary schools and colleges they attend.

The Center Academy has struck firm roots in the community it serves. The number of institutions throughout the country following the Academy pattern is as yet small and can hardly be said to have taken on the proportions of a movement. This may be attributed to the fact that, because of the high fees involved, this type of school caters primarily to an upper middle class clientele which generally gravitates to secular private schools. The Center Academy has nevertheless made a valuable and unique contribution to Jewish education.

Progress of Center Academy

[Continued from page 16]

grated. The steady growth of the institution is ample proof that this type of school fills a real need in the American Jewish community.

This year marks an important landmark in the development of the Center Academy. It has been designated by the Board of Trustees and by the Principal of the school as "Coming of Age Year." A series of festivities are planned in honor of this important event. On the serious side of the plan three important changes mark the approaching maturity of the school, namely the time allotted to Hebrew studies was increased, closer integration between the secular and Hebrew departments has been effected and a special committee has been appointed to find ways and means to increase the number of scholarships to be offered by the school and thus enlarge its service.

"To Sanctify This Day"

[Continued from page 2]

of the nation—

Were not their youthful bodies the saplings

With which you are destined to plant a mighty forest?

Was not their blood the sacred carpet on which you trod

When first you entered the sanctuary?

Their blood

Pure Jewish blood

Young Jewish blood

"Their blood is your atonement and you shall live!

Their blood is your atonement, and you shall live!"

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The Brooklyn Jewish Center Review

June, 1949

BUSINESS CONDITIONS IN ISRAEL

A LATE REPORT

LOVER OF ZION—AHAD HA'AM

by JACOB S. MINKIN

A CALENDAR OF JEWS

By SAMUEL SHEPLOW

THE MAKING OF A NEW AMERICAN

By DR. ERNST WARSCHAUER

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

CENTER • BULLETIN • BOARD

Extend Your New Year's Greetings Through the Rosh Hashonah Issue of The Jewish Center Review

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. This will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying their Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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School office (3rd floor) daily.*

Bar Mitzvahs

Members who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and can read a passage from the Torah.

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WEDNESDAY AFTERNOON, OCTOBER 19, 1949

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Further Details to be Announced

BROOKLYN JEWISH CENTER REVIEW

Vol. XXX

JUNE, 1949 — SIVAN, 5709

No. 38

WHAT SHOULD THE PROGRAM OF THE Z.O.A. BE?

THE Zionist Organization of America convened last month to meet the challenge of the realization of the Zionist dream, the establishment of the State of Israel. It supported its claim to continued existence on two factors that the emergency and the crisis facing Israel are as yet not over, and the need for creating a cultural bridge between the American Jew and the Hebrew civilization being born in Israel, in order to foster a more positive American Judaism.

The validity of the first claim is self-evident. It alone is sufficient to guarantee the Z.O.A. many more years of necessary and fruitful labor. Whether the Z.O.A., on the national level, or the Z.O.A. Region or district on the local level, is best suited to fashion an enduring cultural bond between Zion and America, is a matter of very serious consideration. The Rabbinical Assembly of America, whose membership has always played a major role in American Zionism and whose interpretation of Judaism and Zionism has always been regarded as a cardinal principle, will meet in convention at the end of the month to discuss this program of the Zionist movement and its relationship to the Synagogue. It is to be hoped that the convention will deal with this question practically and honestly, with no regard for partisan or vested interests in American Jewish Communal life.

Perhaps the oft-quoted statement of Theodor Herzl, — "the return to Zion must be preceded by a return to Judaism," may serve as a guide in these deliberations. This pronouncement was not meant to be an observation or an analysis of an

historical sequence. On the contrary, the biography of Herzl's own life as well as a review of modern Jewish history demonstrates that Zionism has very often served as the bridge between the contemporary Jew and his ancestral faith. At a time when the Jewish religion and traditions were regarded as obsolete and outmoded, it was the power and attraction of the Zionist dream which stemmed the tides of assimilation, imbued Jews with zeal and fervor and gave meaning and significance to their lives. Zionism was the sum total of the faith and the religion of many Jews, and many were introduced to the broader cultural and ideological basis of our Jewish religious civilization through the national aspirations of our people. Their Zionism preceded their

Judaism.

Herzl's statement gives priority to Judaism over Zionism. It recognizes that Zionism is not the be-all of Jewish life, but merely one important and vital aspect of it. It implies that Zionism must be integrated into Judaism if it is to survive. This pronouncement was not stimulated by the immediate interests of the World Zionist Organization whose President Herzl was, nor was it meant to serve as the basis of Zionist "emergency" action, and it must be interpreted in the light of his greater vision and intuitive insight — as a guide for the Zionist movement for *all time*, even after the establishment of the Jewish State.

The task that confronts us is to evolve the organizational formula for this noble idea.

—MANUEL SALTZMAN.

ISRAEL IN TRANSITION

REPORTS from Israel indicate that the new state is beginning to face economic difficulties. The great number of immigrants, which Israel welcomed with open arms though lacking the facilities to care for them completely, must be housed and absorbed into the country's economy. Israel was founded at a time when wartime earnings in the United States were giving way to a more normal income, with a corresponding fear restraint imposed on American capital. This affected the expected investments in Israel. Another factor contributing to Israel's problems is the natural cautiousness of investors. People moved by the Zionist ideal and its realization were willing to contribute money and effort to

Israel's creation, but to invest cash in a factory or store for the purpose of profit was another matter, and controlled by practical considerations.

In brief, Israel, being now an independent state, has become subject to all the problems that a state must encounter. We here in America must realize this and not feel let-down or discouraged when reports of Israel's difficulties come in. We must understand the inevitability of such conditions and redouble our efforts to help in whatever way we can to strengthen the new state.

The hoorays are dying out and the hard work of progress is beginning.

—J. K.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

REGRETS AT GRADUATION

THIS is a happy season for many Jewish children and their parents. Hundreds of boys and girls throughout this Borough are graduating from Hebrew Schools and receiving their diplomas, attesting to the fact that they have been the recipients of a good Jewish education in the faith, the culture, the history, the language and the ideals of our people. The hearts of the parents are filled with pride and with joy as they see their sons and daughters standing on pulpit or platform taking part in the exercises which mark this important event in their young lives.

We should be very hopeful of the Jewish future when we see our Hebrew schools and Academies sending forth an ever increasing number of graduates. And yet, something seems to depress us. With all the growth and progress of these schools, a large portion of our youth take on an attitude of indifference to their cultural and religious heritage only a few years after their graduation, and many of them soon forget all that they have learned. A spirit of pessimism has taken hold of many Jews in regard to the value of all effort in behalf of Jewish education. Wherein lies the fault in this situation?

We surely cannot place the blame upon the existing schools. There has been a notable improvement in the type of teacher, in the curriculum, in the methods of teaching in most of the Hebrew schools in this country. Children actually enjoy their study in these schools. They do master what is taught to them. As a matter of fact, these students—at the time of their graduation—have acquired quite a goodly sum of Jewish knowledge. What then, causes them so soon to forget and to lose their interest in what they have learned?

The answer is quite simple. The fault lies with the parents who do not understand that education, to be effective, must be a continuous process—at least through the years of adolescence. They do not

realize that the years at Hebrew School only lay the foundation. It may be the best and strongest foundation possible, but unless a structure is built upon it, the foundation soon loses its strength and usefulness.

We see a difference in the attitude to Jewish values among the boys and girls who continue their studies in the various Jewish High Schools. Their interest is real, vital and lasting. You see in them a completed structure of Jewish understanding, of Jewish living and Jewish idealism.

And yet, it is so difficult to impress this truth upon the average Jewish parent. It is so difficult to make them understand that the Hebrew School graduation, though very good, is not enough—that it is only the first step in the process of Jewish education.

We, at the Brooklyn Jewish Center, have two such High School Divisions for the benefit of the graduates of our Hebrew School and our Academy. We have the Marshaliah High School, a branch of a city-wide institution sponsored by the Bureau of Jewish Education. This offers an intensive course for those pupils who can give the time for such full instruction. And we also have our own High School Department—with a less intensive program—for those who can give but limited time for their advanced studies. But it is with sadness that we must admit our failure to win all—or even most—of our graduates to take advantage of this higher education.

Here lies the weakness in the entire system of Jewish education in our day. And until this is remedied, we can have little hope for a truly cultured and idealistic Jewish youth.

There is a legend told by the ancient Rabbis which seems to me to portray in effective manner the tragedy inherent in the present system of Jewish education. They tell us that when the infant is in its mother's womb the angels instruct it

in all the wisdom that is to be known. But just at the moment when the infant is about to leave the womb to face the world, an angel closes the infant's lips, and, lo and behold, it forgets all that it knew.

How truly this tale applies to so many of our children graduating from our Hebrew schools! They learn so much in their school years, they acquire so much knowledge. But when they leave the school, instantly forces of life appear to seal their lips, and they forget all that they once knew. To offset these forces there is one remedy—to continue their Jewish instruction. What they have learned in their years of childhood let them strengthen through continued studies in the years of adolescence. Let us make the High School departments in Hebrew education as popular and as essential as the elementary Hebrew Schools. Let the child continue to be taught by the angels of Jewish knowledge for several years more, and then we may rest assured that no force in life will be strong enough to close their lips, or their minds, or their hearts, to the beauty and glory of Jewish knowledge and Jewish living.

Israel H. Peruthal

THEY CARVED A NATION

OUT of a desert, bleak and hot,
Sweltering sands and hillsides pale,
Thirsty valleys, a naked spot,
Sun-parched clay and wind-bitten dale,
They carved a nation, Israel!
Men and women immune to fear,
Ebullient youth forging a trail,
Through the rubble of yesteryear,
Possessed by faith, they could not fail.
They carved a nation, Israel!

—MORTON FREILICHER.

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The following survey on industrial and economic conditions in Israel is compiled from official reports prepared by the Jewish Agency and the World Zionist Organization in Jerusalem.

IN HAIFA, the Haifa Labor Council held a plenary meeting on May 5 to review the local labor situation and consider measures of creating new opportunities for employment.

Mr. J. Almogi, of the Secretariat, describing the gravity of the present unemployment situation, said that in addition to the 2,000 men, 1,400 women, many of them widows, and 900 ex-soldiers (300 invalidated) unemployed, there was a daily influx of returning Arabs, and residents of Nazareth arrived in Haifa every day in busloads, looking for work. There were also 10,000 immigrants in transit camps in Haifa proper and 30,000 in the district, who, while living in the camps, came to the town seeking employment, and wishing to settle there.

The Haifa Labor Council had asked the Municipality to initiate public works, the Government to help provide loans for such projects. Labor's contribution would be the stoppage of overtime, so as to permit more employment, Mr. Almogi declared, but he added that the real solution was in the general development of the country and its enterprises. He reported that every place of employment was being approached to take on 5 per cent more workers, and 300 jobs had already been found.

Building must be facilitated, the speaker urged, and the Government should release capital for financing workers' housing projects: thousands of workers, given plots and mortgages, would be prepared to invest in building their own homes. There was also need for an extensive drainage system in Haifa, and the money spent on this would be returned eventually by property owners.

Plans for a network of roads existed, and should be carried out, he said. The urgent large-scale job in Haifa was the clearing of debris at demolition sites, the neglect of which constituted a threat of epidemic. To start this project there was no need for Government or Municipal investment, since many were interested in the development of this lower

town area. A law must be passed to expropriate lands, and to permit the formation of a development company.

In Jerusalem, according to a report by the Jerusalem General Labor Exchange, the number of unemployed in the city was 2,170 in April as against 1,961 in March, with 636 fully and 1,534 partly unemployed.

Unemployment was most noticeable in the building industry, with 1,028 fully or partly unemployed; in industry, trades and transport the number was 323; while clerks and technical workers accounted for 617. The considerable number of unemployed in the building industry is attributed to the almost complete standstill of building activities. Between January 1 and April 30, the daily average of unemployed in this industry was 310, and it is noteworthy that half the total number registered in the Labor Exchange were new immigrants and demobilized soldiers.

The Labor Exchange, in its report, warns of a serious crisis in the Jerusalem labor market, and recommends, among other measures to be taken without delay, large public work schemes and buildings for public purposes, which would act as an impetus to private building activities.

As a contribution to the nationwide effort to increase productivity, port workers have pledged themselves to raise production by 10 per cent.

This was announced at a meeting that took place on May 13 between a Workers' Committee representing lighterage and dock workers, Mr. Aba Hushi and Joseph Almogi of the Haifa Labor Council, and the representatives of Solel Boneh, Omsin Soar, Shahav, and Ogen. Means for lowering the costs of handling cargo were discussed.

The meeting adopted Mr. Hushi's proposal to have efficiency committees for every branch of port labor to help in supervising and planning, and to adopt a system of collective premiums for workers as an incentive to greater effort.

It was decided to cut the cost of han-

dling immigrants' belongings by 20 per cent.

Mr. Sam Zachs, President of the Zionist Organization of Canada, told the press in Tel Aviv on May 17 that the Canadian Ministry of Trade and Commerce was eager to develop trade with Israel. It wanted trade to move both ways. Mr. Zachs said that he had talked to Government leaders in Israel about fixing a rate of exchange between the Israel pound and the Canadian dollar to facilitate the development of trade. He thought that an announcement on this matter would be made shortly.

Canada had for export large surpluses of wheat, newsprint, cattle, fish, and other commodities, which Israel required. Two plants were canning kosher meat exclusively for Israel, he said. On the other hand, Canada was interested in buying oranges, grapefruit, citrus concentrates, polished diamonds, artificial teeth, and potash. Mr. Zachs disclosed that one large Canadian manufacturer of textiles was interested in establishing a million dollar plant here. He was unable to export to sterling bloc areas, and hoped to save his export market by establishing a plant in Israel. When the situation in the country was stabilized, Mr. Zachs said, there would be a brisk flow of investments from Canada to Israel.

A Foreign Ministry spokesman disclosed that Bulgaria had formally invited Israel to send a trade delegation there with a view to concluding a commercial agreement. He also stated that the prospects for a trade treaty with Poland were improving.

The diplomatic correspondent of *The Palestine Post* reports that a vast Middle East development scheme, which is being calculated in billions of dollars, is in process of study and elaboration in Washington. It is described as the Magee Plan, and according to the brief details that have been leaking out from interested sources, it is intended to operate the scheme under United Nations auspices.

The financial backing for the scheme

would, it is hinted, come from the International Bank for Reconstruction, the Export-Import Bank, the oil companies, and, if Congress can be made to give approval, from the U. S. Treasury, whose contribution, however, would be relatively small.

It is believed that the Magee Plan proposes to take in its stride the settlement of the Arab refugee problems.

It is, they say, a development scheme pure and simple, with an exclusively economic basis plus the sociological purpose of improving living standards and encouraging general stability throughout the region.

As a result of advice and assistance given by the Economic Department of the Jewish Agency, thirty-two enterprises have been or are to be established in Israel by investors from abroad, involving an aggregate investment of about 7 million dollars. Of these thirteen are for textiles and six for building materials and metals.

The investors are from Western Europe, Switzerland, Latin America, South Africa, and the U. S. A.

Altogether, the Department has been consulted so far by 539 prospective investors, including 110 from Latin America, 103 from South Africa, 78 from England, 74 from the U. S. and 17 from Western Europe.

The Hotel Promoting Company, established under the auspices of the Department, has started operations. It is preparing plans for a tourist holiday camp at Shechunath Borochoh, near Tel Aviv, in which a Swedish group is investing wooden prefabricated houses with complete equipment. The company has also opened a Touring Club House in Tel Aviv.

The Economic Department of the Jewish Agency is sending representatives to Western Europe to deal with investment projects for Israel and, by agreement with the Government, to establish Chambers of Commerce. Two representatives already in Germany have been sent to Norway.

According to the Israel representative of the American Export Line, who recently returned from a business trip abroad, the company is to run a fortnightly freight service to New York, Trieste, and Tel Aviv.

A new procedure for the granting of import licenses has been adopted by the Finance Ministry. An official spokesman, explaining the new regulations, said that they would greatly speed up the procedure.

Up to 250 applications daily were filed with, and about 100 permits were granted by the Central Licensing Authority at the Ministry of Trade and Industry until that office closed down a few days ago. The 56 clerks employed in the office, have been distributed among the Government departments now entitled to issue permits directly:

The Food Controller, the Controller of Supplies, the Ministry of Agriculture, the Ministry of Health, the Ministry of Labor, and three departments of the Ministry of Trade and Industry: the Industrial Section, Controller of Diamonds, and the Department of Customs and Excise (which is also the issuing authority for firearms for police and civilian use). A maximum has been fixed for each of the departments up to which it may issue licenses.

Once a week the heads of these departments will meet a licensing committee at the Ministry of Finance. The committee will check the total number of permits against the maximum allocation, and whether the permits accord with international trade agreements and the Government's general policy.

Reduced prices for meals, drinks, and hotel accommodation, were published by the Ministry of Rationing and Supply. The new list of prices covers all classes of hotels and restaurants.

As far as first-class hotels are concerned, the new order will bring down room rates by about 25 per cent. The reduction in prices for meals will generally range between 10 and 15 per cent, except for *à la carte* meals, whose prices will drop 30 per cent.

No meals or drinks not included in the new list of prices may be served, except alcoholic drinks.

The rights of restaurant and hotel patrons are clearly set forth in the lists, which, according to the order, must be put up in restaurants and hotels.

The Ministry of Rationing and Supply has distributed a total of 850,000 metres of various textiles among clothing manu-

facturers, for the production of utility clothing at low prices.

The goods, which will appear on the market early in June, will include khaki slacks, men's shirts, pyjamas for men, women and children dresses, women's blouses, men's suits, and other essential clothing.

Protests against the Government and the Army for importing goods directly were registered at a recent meeting of the Tel Aviv and Jaffa Chamber of Commerce.

Resolutions adopted claimed that taxes were too heavy for commercial development, and that the restrictions on businessmen going abroad were unjustified.

Mr. Oved Ben Ami, on his return from a mission to London, told a meeting of the Diamond Manufacturers' Association that the suspension of the supply of rough diamonds did not reflect any change in the Syndicate's policy.

The measure was taken, he said, in order to regulate the world supply situation, so that no country should have an advantage over another. Increased output in Germany was responsible for the situation.

A delegation representing the Syndicate may visit Israel shortly.

Representatives of 106 collective settlements met at a Mapai conference to deal with economic problems.

Addressing the conference, Mr. David Ben Gurion, the Prime Minister, recommended that immigrant clearance camps be set up next to collective farms, so that the immigrants could get employment and at the same time be prepared to become part of the communal settlements.

Mr. Ben Gurion told the 300 Mapai farmers present that the reduction of the cost of living and the absorption of immigrants were the country's two main problems and he urged the collective farms to do their part.

A chain of settlements must be established along the coast and the borders of Israel, he said, to serve as bastions for defense. It had been the agricultural settlements that had stopped the invaders.

Dr. Dov Joseph, the Minister of Rationing and Supply, regretted that farmers were failing to cooperate in the austerity programme. He cited their refusal to mix fresh milk with milk powder.

TO THIS day, sixty years since his name first appeared in print, and more than twenty years after he died, one still cannot think of Asher Ginzberg, who wrote under the pen-name of Ahad Ha'am, without the awe and reverence he inspired when he walked and labored in our midst. For his impact upon his time was more than that of a great thinker, a great teacher, a great writer and editor who raised a whole generation of budding Hebrew authors and trained them how to write clearly, precisely and logically. His impact upon his contemporaries was that of a great and exalted soul, a man of prophetic stature and vision, a rare spiritual personality cast up by Jewish history for the first time in many a century, one who was closely related to the great spiritual geniuses of the past.

There are periods in Jewish history which owe their rise and influence not to whole groups or companies of men, but to individuals. Moses took his leap alone; the Prophets, unaided by their contemporaries, blazed new paths of faith and conduct; against the bigotry and fanaticism of his time, Moses Maimonides proclaimed the Supremacy of Reason, and it took less than a half dozen men to lay the foundation of a Golden Age for the Jews in Spain. Ahad Ha'am was one of such exceptional men. He influenced his generation, and his star is still bright. He is the only man who, though writing in the language of the Bible, found an echo for his words in well-nigh all the cultured tongues of Europe. With him a new period in Jewish history may be said to have begun, a new period in modern Hebrew literature, a new period in the Jewish national revival, a new period in thinking through the Jewish problem and arriving at conclusions in terms that were never conceived of before. There were many talented men in the days of Ahad Ha'am, exceptionally gifted men who had made their mark as writers, thinkers, poets and leaders. But Ahad Ha'am influenced and dominated them all. They bowed to his words and accepted his leadership; and even when they differed with him, as they sometimes did, it was not in loud and shrill opposition, but rather meekly, humbly and apologetically, as when one finds himself at odds with a beloved and venerated master.

The Story of Asher Ginzberg Who Was Ahad Ha'am

LOVER OF ZION

By JACOB S. MINKIN

Ahad Ha'am's literary and public career was comparatively brief, less than twenty years. Then, with his settling in London, the great silence fell upon him. But during those two decades, he wanted the great creative ideas the full significance of which is not yet realized twenty-five years after his passing. Phrases blossomed forth from his mind which passed into current Jewish thought and speech without people knowing whence they stemmed. Expressions like *merkaz rubni*, "spiritual center," *tebiyat ba'lebabot*, "revival of the hearts," *abdut b'tokb berut*, "slavery within freedom," battle-axes rather than expressions the time they were uttered, were glibly repeated, without awareness of their origin.

He was the most original of Hebrew writers. Everything about him was new—ideas, style, tone. He wrote for the day, always under the pressure of the moment. He never regarded himself more than a mere "guest" in Hebrew literature. He is read, or rather re-read, with undiminished eagerness by a constantly growing public in Israel as well as in this country, in translation no less than in the language in which he wrote. The late Israel Friedlander, our author's westernizer in both German and English, very properly pointed out that the first German translation, as well as the first English translation, of a neo-Hebraic work is connected with the name of Ahad Ha'am.

At this time it is difficult to convey to readers who perhaps never searched and struggled, the stir, the interest, the excitement that Ahad Ha'am's every essay brought to lives that were racked and broken by spiritual doubts and torments. In an age of cultural and spiritual bewilderment, when thousands whose faith was slipping were casting about for an ideal to which to anchor their lives, Ahad Ha'am's words were torches in the night, bugle-calls to action, almost cruel, though vital, exposures of the shams, the illusions and distortions of Jewish life under the influence of the *galut*.

In his youth, he was himself one of

the victims whose lacerated souls he came to heal. Like thousands of his young fellow Jewish countrymen whose eager, impatient restless minds wavered between the *yeshiva* and the university, between the *Shulhan Aruk* and the works of Darwin, Spencer and Huxley, his education was of the old-fashioned type but, secretly, not without a sampling of the learning of the modern school. Fortunately, his indulgent, well-to-do parents discovered that their boy was talented, and they let him have his own way. Young Asher read and studied everything his impatient mind could lay hold of in his father's ample library. His stupendous erudition in almost every branch of talmudic learning was matched by his vast acquaintance with the works of the Jewish medieval philosophers. Moses Maimonides had a particular attraction for him because of his precise mind. It was probably from him that Ahad Ha'am later conceived the need of restating fundamental Jewish ideas in terms of contemporary thought.

But, inwardly, Ahad Ha'am was unhappy. He had gained much knowledge but little satisfaction. For what he looked for, what he searched and struggled for most—a Jewish philosophy or way of life that would free his mind from its besetting doubts and torments—had eluded him. "Emancipation" was not the answer; he discovered it to be a snare and a fraud. "Enlightenment" provided no solution; it postulated the death and not the revival of the Jewish spirit. German *Wissenschaft* was concerned primarily with the Jew's honorable past; it had no thought for the present, and no hope, at least, no particular Jewish hope, for the future. He did not regard Orthodoxy with its forms fixed, final and finished as furnishing spiritual values that would live on. He toyed for a while with Haskalah, chiefly because of the hopes it held out for the revival of

the Hebrew language and literature, but he soon found it bare and empty, devoid of both form and ideas. Arriving at manhood, Asher Ginzberg was without a plan, without a program, without an ideal great and strong enough to which to anchor his life.

Then came the Russian pogroms of 1880-81 and the savage anti-Jewish legislation. Hundreds of Jews were slain by the government-inspired hoodlums, and those who escaped murder were driven from the towns and villages where they had lived for generations. When self-defense groups were organized, the police stepped in and disarmed and jailed them. The world was profoundly shocked by the outrages; liberal Russians wrote and signed sharp protests, but did nothing more practical to ameliorate the condition of the unfortunate victims. What happened crashed like a bombshell upon Asher Ginzberg. He was rudely driven from the dream-world in which he lived. He loved his people, and he suffered their pain and anguish with them. He discarded all the nebulous ideas and solutions, and came to the conclusion that the only possibility for the Jews to survive was to shed their shadowy existence in the *galut* for the more tangible life in Palestine.

This was, of course, not a particularly novel idea, for all through the centuries of their exile, the Jews had never abandoned the hope of returning to Israel. In Odessa, the city where Asher Ginzberg took up his residence, he found a well-organized pre-Herzlian Zionist society which went by the name of *Houevi Zion*, "Lovers of Zion," with active working groups in almost every important Jewish community. Under the aegis of the Lovers of Zion, the pioneering spirit was encouraged, colonies in the Holy Land were laid out and settled, and men, largely enthusiastic young men fresh from their colleges and universities, were sent on their ways with little regard for their physical fitness and mental attitude. The result, as might have been expected, was tragic. Some died in their futile attempt to colonize a waste and disease-ridden wilderness, and others returned to their former homes dejected and broken by their experience, and put the whole Zionist movement in jeopardy.

The crisis in Zionism gave Asher Ginzberg the opportunity to leave his seclu-

sion and appear in public. He was thirty-three years old, and in a city of many gifted and learned Jews, he was respected for his deep insight and socratic wisdom. But he was shy and reticent, never expressing himself on any of the problems which agitated his people. When he was finally prevailed upon to speak, it was in an article, *Lo Ze ha-Derek*, "Such is Not the Way," which appeared in *Hamelitz*, a Hebrew newspaper, in 1889, exactly sixty years ago. It was not the kind of article his friends had prodded him to write, and it created a storm, almost a panic, among the "Lovers of Zion." It was an article—one might call it a philosophy—that laid down the theoretical foundation of the colonization

movement, together with sharp strictures of the slipshod manner in which it was being prosecuted. It alienated some of his closest friends, but after the controversy it aroused was forgotten, something else came to light—that a new star had arisen in Hebrew literature. Not since the Bible had anyone seen a style so clear, so fine and graceful, written in a spirit and manner that reminded one of the language of the *Mishnah* and the *Midrashim*. Overnight Ahad Ha'am—for such was the pseudonym the writer had adopted—became a classic which admired wherever Hebrew was read.

The failure of the attempted colonization of Palestine convinced Ahad Ha'am that what was needed was a new Zionist

TWO POEMS BY URIZVI GREENBERG

LAST PRAYER

SEND us, if it be your will, as you bow
the trees
With the sweet weight of blessing from
July to September
Because we are also your trees
with a burdensome yield of griefs.
But do not uproot us out of this earth
For we have chosen to be therein
just as you planted us
In the circle of days and nights.
If your mouth decrees that our brows
shall never reach heights
And we shall not dare the steps of the
golden ladder of vision—
Let us but delve a covenant with your
living earth
In the beautiful valley-of-Man,
And in our life's calendar blot out the
five letters: Death.

THE TOWER OF CORPSES

ON OUR banks there is gold without
price, with the sand as a blanket in
the glooming; the carpet of song for
the jubilant poet of God . . .
And the waters are blue and translucent
with the radiant vision of the
prophet flaming within his skin.
And the grief of our race also burns, even
more than the shape of branchy
bush.
Burning since Titus' days with the fire
that brought to the ground the
great Kingdom of Israel that
stretched from the sea to Euphrates.

Is there a mouth in the skies to tell this
landscape of aid and salvation?
Is there upon the whole globe some
woman who bears in her womb the
unborn redeemer?
Or is there in one of the exiles' houses
a baby Messiah, growing in the
bosom of his unwitting mother,
Who will come one day, with the heavens
covered by the word of redemption
written in letters of fire on the blue,
And the mountains lighting up from
within, and all things hid within
them grown radiant?
There is no such mouth in the skies to
speak us salvation.
There is silence. . . . But hearken you
can: in Time's hiding-places there is
many a river which we shall weep.
Even in dream we shall not know the
seeming of Messiah's mother,
But we shall feel the iron of those who
plough on our backs as feels the
opened field.
And the grief of our race burning even
more than the form of a branchy
bush in the desert.
The Hebrew tower of corpses is tiered
and rises with the untold slain-by-
and-to-order
Yet no head has gored at these heavens!
(head that has turned the edge of
a Christian axe, or holding a Moslem
dagger).

leadership, one that would concern itself not only with practical results, but with the underlying ideas and ideals of the movement. What failed, he contended, was not the soil or climate of Palestine, but the inadequate moral and spiritual preparation of the people for such an enterprise. "The concentration of the Jews in Zion must be preceded by the concentration of the hearts of Jews in the love of Zion." To carry his ideas into effect, a society was organized named *Bnai Moshe*, "Sons of Moses," whose ostensible purpose was to serve as training ground for Zionist leaders. The society did not last long; it barely survived seven years. The deteriorating economic and political condition of the Jews demanded something more substantial than lofty illusions and academic theories. Nevertheless, its efforts were not entirely in vain, for the appeal it issued, served to prick the idealism of many hearts and brought them back to Judaism via Jewish nationalism.

Ahad Ha'am was more successful as thinker, writer and editor than as a leader, for which he lacked the warmth and congenial temperament to draw men to himself. He founded the *Hasbiloab*, a Hebrew monthly which, under his guidance, compared favorably with the best European publications. Modern Hebrew literature was called into being sometime before Ahad Ha'am, and it produced a coterie of romancers, poets and essayists such as Abraham Mapu, J. L. Gordon, and Peretz Smolenskin, but under his influence, it became something fresh and vital, a vehicle of the loftiest thoughts and cultured expression. Himself something of an aesthete and great moral personality, he put the seal of sanctity upon the written word. His style was chaste and without exaggerations and superfluous phrases, and he taught his writers to adhere to the same standards. He would have neither the dainty or dandified style of the Haskalah nor the diffuse and mystical jargon of the rabbinical writers. He aimed at clarity and accuracy, never tolerating two words when one word sufficed. He raised a generation of writers. Few who write Hebrew remained free from his influence. He laid out new paths for Hebrew writing, paths that are followed and imitated to this day.

Hasbiloab was Ahad Ha'am's podium from which he preached and advocated his thoughts and ideas to the Jewish world. It was both his temple and his classroom. He had not written a systematic philosophy of either Judaism or Zionism, but his sporadic essays in *Hasbiloab*, and other publications, add up to one. The core of his thinking regarding the national Jewish renaissance is, that the Jews were meant for moral and spiritual ends; that they received their religious and ethical personality from Moses and the Prophets; that they rejected the cult of power and violence of the human wolfpack; that they liked nothing better than to make their ideals of justice and righteousness triumphant in their own life and in the life of the world.

This, however, they could not do in the ghetto, because of its crippling and narrowing atmosphere, nor in their so-called lands of freedom, because of their foreign cultural influence. It was for this, and nothing higher than this, that the Jew needed his own home and—Palestine. He needed his own soil to order his own life, to live in freedom, to realize those moral and spiritual strivings that were peculiar to his being. Even the *galut* with all its bitterness, was made bearable to the Jew because of the hope that some day there would be a restoration, an ingathering, a working out of the spiritual destiny which constitutes the real significance of his history.

Emancipation had not solved the Jewish problem but only worsened it. It loosened ties that were once united, it scattered allegiances, loyalties, belongings that were once held together. Even in their deepest misery, there was among Jews a feeling of solidarity. There was a solidarity of religion, habits, customs, national hopes and aspirations. This solidarity was broken up, and the Jews, both physically and spiritually, were scattered. They joined the cultures of all the world, enriched them by their talent, adorned them by their genius, while their own culture was neglected, forsaken and forgotten. "Our nation," wrote Ahad Ha'am, "has only expenditures, but no income. It scatters the sparks of its genius in all directions. It constantly increases the wealth and glory of its

enemies, but itself derives no benefit from its labors."

Ahad Ha'am's accent, therefore, is on *zurat ba-Yabadut*, the "Plight of Judaism," or Jewish culture, which, in his opinion, is the real fundamental problem for Zionism to concern itself with. The malady from which Jews are suffering is internal, and the remedy, therefore, must be of like nature. The hearts of the people must be revived; their spirit raised; their national consciousness lifted. In brief, Zionism was to Ahad Ha'am a cultural movement with Palestine as *merkaz ruhani*, "Spiritual Center," for its goal. He dismissed political Zionism as an error and a delusion, contending that even if it succeeded, the majority of the Jewish population would still be living outside of Palestine. In a letter to a friend, he wrote that he would not be a Zionist if he believed that the Jewish spirit could be developed in the Diaspora.

Although his views made a deep impression and his reputation was secure in the Hebrew-reading circles, it may be said that it was his encounter with Dr. Theodor Herzl which made Ahad Ha'am and Ahad Ha'amism famous in the Jewish world. If not for that clash he might have fared no better than many another Jewish thinker and writer who advanced similar ideas on Jewish nationalism but was forgotten. One thinks of Moses Hess, who raised the Jewish question to a philosophic problem; of Dr. Pinsker, who pleaded for the free physical and cultural development of the Jews in a land of their own; of Peretz Smolenskin, who wrote of Jewish nationhood with burning enthusiasm. Not having had a Herzl with whom to cross swords, these men remained quite obscure and forgotten.

On the surface, there was every reason why Theodor Herzl and Asher Ginzberg should not have become friends. They had many things in common. They were both journalists; they were both brilliant stylists in their respective languages, and both professed a profound love and affection for the Jewish people. Yet their very first meeting resulted in disagreement, and even opposition. And indeed, how could it have been otherwise? For their differences were not merely of personal views and opinions, but of diverse backgrounds, cultures, out-

looks and philosophies of general and Jewish life. Herzl was driven to Zionism by external circumstances; to Ahad Ha'am it came from inner compulsion; one believed in diplomacy, the other in prophecy; one spoke of charters, the other of the intangible things of the spirit; one was for loans and credits, the other for moral and spiritual values; to Herzl Ahad Ha'am was an adroit pilpulist, a man of lofty, but impractical ideas; to the other, the creator of modern Zionism was a man suffering from grandiose illusions, if not altogether a deceiver of the Sabbatai Zevi variety.

Ahad Ha'am attended several Zionist Congresses, but he went away disappointed and disillusioned. He heard nothing about Judaism, nothing about Jewish culture, nothing about the things which made Zion a sacred memory to Jews. When reference to these things was made, they sounded to him shallow and half-hearted as if meant for the benefit of the *Ostjuden*. He felt himself like a "mourner at a wedding banquet." How could he, an unalloyed Russian Jew, square his life, his thought, his philosophy of Zionism with the dandified half-assimilated Western Jews in their silk hats and frock coats who were in command? He attacked the Basel Program; he ridiculed Herzl's *Altneuland*; he heaped scorn upon the Uganda Project, and joined the "weepers" when it was introduced. To his very end, he remained implacably opposed to every move of "political Zionism," regarding it as a heresy and betrayal of the Jewish ideal of the national renaissance, and relented only on the eve of the Balfour Declaration, when he joined Chaim Weizmann and Nahum Sokolow in its negotiations.

In 1901 Ahad Ha'am had moved to London, acting as the English agent of the Russian Wissotzky Tea Company. Three years later Dr. Theodor Herzl died. Frustration and disillusionment had overwhelmed Ahad Ha'am. He severed his connections with *Abisaf*, a publishing company of Hebrew books in Warsaw, gave up his editorship of *Hasbiloah*, which he regarded as a burden and an ordeal, and settled down in the English metropolis as a prosaic merchant. He was not happy, however. He found the noise and bustle of the great city, to say nothing of its interminable fog and the time spent in traveling between his

office and his home, uncongenial to his spirit, which called for quiet, rest and time for study and contemplation. Nevertheless, he managed to rouse himself temporarily from the deep torpor which fell upon him, and when Claude G. Montefiore's book, "The Synoptic Gospels," appeared, advocating a more sympathetic appreciation by Jews of the New Testament, he wrote one of his most brilliant essays, indicating where the Reform Movement, diverging from the national spirit, was leading the Jews.

PROBLEMS OF Z.O.A.

By Boris Smolar

NOW that peace has been achieved in the ranks of the Zionist Organization of America, efforts will be made by the new administration to improve relations with the White House. It has been no secret that while Truman was actively aiding the cause of Israel, he nevertheless maintained a cool attitude toward the Z.O.A. leadership. Incidentally, the message of greetings sent by Truman to the Z.O.A. convention was not discovered until a day after the convention was over. It was among a batch of letters which reached the Z.O.A. headquarters on Friday, but the letters were not opened until Monday. This explains why Truman's message was not read from the platform at the convention.

The big question among Zionist leaders now is what to do with the Rifkind Report, which recommends a basic reorganization in the structure of the world Zionist movement. The abolition of the shekel, which the report favors, will be one of the major issues in the discussions. Serious opposition is also expected to the recommendation that the present practice of giving the Jews of Israel representation at twice the ratio given Jews from other lands be abolished.

It was, however, the last flicker of genius before the long, dark night set in. A moroseness, followed by a creeping paralysis, made his every attempt at work impossible. Nevertheless, he kept up his voluminous correspondence with his friends. Many of these letters make painful reading; what one beholds, is a giant in bonds, an active intellect strug-

gling for work, yet held in chains by physical incapacity. He yearned for Palestine, there to end his fruitless last years. This was vouchsafed him in 1921, when he settled in Tel Aviv amid the adoration of his friends and admirers. Still he was not happy. His days and nights were spent in physical impairment and loneliness of spirit, and, astonishing as it may seem, he longed for "London and its thoroughfares," the very things he had so utterly abhorred. He wrote to Simon Dubnow from Tel Aviv: "I am surrounded by intimate and devoted friends, respect and affection are shown me on every hand . . . and all this in Palestine, which has been my dream for years and years. And in the midst of all these blessings I long for London, yes, for London—not for the friends I left there, but literally for London, for its busy streets and thoroughfares, for the dark city in which I spent so many hours without light or air, for the choking fog, etc." Emaciated and shrunken, he looked even smaller than he naturally was. But, stubbornly, he held on to life, and, fortunately, lived long enough to personally arrange and edit his letters, perhaps the greatest commentary on the men, movements and the spirit of his time. These were later published in six volumes. Ahad Ha'am died in 1927, in his seventieth year, and was buried in Tel Aviv's old Jewish cemetery. His tombstone is adorned by no special epitaph, but simply the name by which he became famous, Ahad Ha'am, "One of the People."

After these many years, and the stupendous changes, both tragic and happy, they wrought in the life of the Jewish people, and writing on the day when, after two millenia, the Jews the world over are celebrating the first anniversary of the birth of the Israeli State, it is easy to tell who won out in the battle of words between Dr. Herzl and Ahad Ha'am. Despite his clarity of mind and lofty idealism, Ahad Ha'am failed to see many things. He failed to see that the people in their overwhelming masses, were on the side of Herzl, that it was his image, and no one's else, that took deep root in their hearts and minds, and that, without him, Zionism might have

(Continued on page 17)

WHOEVER comes over to this country to make a new start in life must "go through the mill." That was the first thing my cousin told me when I arrived in New York. What she meant to say was that the process of adjustment for a newcomer from abroad could not be made without some difficulties.

Unfortunately, at the beginning of my American career, I was seriously handicapped by a bad attack of arthritis, therefore, I started my efforts to earn some money with homework. The first job I obtained in this country was to clean old zippers by removing remnants of cloth and linen still attached to them. An ample choice of former corsets, girdles, underwear and parts of dresses was put at my disposal, showing nothing of their former attractive character, but presenting themselves as dirty rags with a more or less disagreeable smell. I did not keep this job for longer than 48 hours. My wife could not stand seeing me sitting in the midst of a big heap of these shreds, whirling up a great deal of dust whenever I forcefully tore them away from the zippers, which, thanks to my efforts, emerged clean and fit for further use. She visualized thousands of germs of the most dangerous species dragged into our room by this labor, and she implored me to quit. So I did.

I proceeded to the second homework: this was a great step forward. I had to fold cellophane paper and labels for dehydrated soups. I learned my new trade quickly and vied successfully with other "mill" colleagues. As an extra premium we sometimes received some of these soups, which, by the way, were not packed into our envelopes by the homeworkers, but by girls in a factory. I have kept a certain preference for some of these soups from that time especially the old-fashioned potato soup, made according to an old recipe. This was a delicious dish and proved a valuable enrichment of our menus at that time.

After a few months this work became too boring to me and I changed to the third and final homework. This time the object of my efforts were wicks and flints, which I had to put into very small cellophane bags for pasting on a cardboard. Again after a short while I reached a certain perfection in my new

trade, but again I soon became very bored. I could only bear this monotonous job by listening all day to station WQXR. In this way I obtained a thorough knowledge of those items of classical music which are most in favor in this country.

One day I was entirely fed up with this homework, and with all homework. I quit, and since my arthritis showed a certain degree of improvement, I started out-of-home work. But not without some apprehensions. For, unfortunately, I was brought up the wrong way in life. My parents, blinded by the idea of making me a learned man, had neglected the practical side of my education. Thus, while I later became an attorney in Germany, and practiced for some twenty years, I grew up a clumsy fellow, unfit for the numerous tasks of daily existence. I have to call in an expert on many occasions, when the typical American is ready and able to help himself without any assistance. He is usually his own carpenter, electrician, locksmith, etc.

My first out-of-home job was to operate a newsstand in a subway station. To tell you the truth, nobody was more out of place in this work than I. First of all, I detested candies and had not bought a single piece. Now I had to sell them. Thus I felt utterly lost when called upon to give information about the taste and the qualities of my merchandise. Fortunately, I soon found out that the ingredients of my candies were required by law to be carefully printed on the wrapping. Now my former profession came in handy, for one must indeed be a lawyer, and a scientist, too, to understand the makeup of a simple bar of five-cent candy. After having studied all the labels I soon learned the different character of my merchandise, and I never sent a customer away just with a shrug of my shoulder. No, he left me with his head filled with such items as glucose, benzoate of soda, lactic solids, etc.

In the second place, I love to read books. But I do not care much for magazines, let alone comics. For that reason,

Adventures of A Refugee of Humor and Grace

THE MAKING OF A NEW AMERICAN

By DR. ERNST WARSCHAUER

and because of the chronic emptiness of my purse at that time, I had never bought either of this type of literature before. Thus my mind was a complete blank regarding the contents and qualities of newsstand reading matter. I was certainly not an ideal salesman for this merchandise. Anyway, after a short while, I acquired some experience and filled my position to my satisfaction and, what was more important, to the satisfaction of my firm.

Soon I considered myself secure in my new profession. However, unforeseen difficulties arose, exacting practical judgment and skill. There is one incident which still wakes me up nights with fright.

My first duty, when I opened my stand in the morning, was to arrange the display of my goods in the most attractive way possible. When I turned on the lights a glimmering lustre would fall upon my stock and show them off. Who can describe my horror when, arriving one morning, I turned on the lights and only half of them lit up, leaving one side of my stand in utter darkness and the merchandise there hardly visible.

Any ten-year-old boy in this country would have known what to do. But not I! I felt paralyzed. My usual routine was shattered. At 7 a.m. the office was still closed, so I had to wait for another hour before I could call up to report the disaster.

When I finally got in touch with headquarters I was advised to call the electrician. I did so. After two more distressing hours of waiting the mechanic showed up. He looked at the lights and threw a very unfriendly glance at me. "What did you call me in for?" he grumbled. "Well, don't you see, half of the lights are out of order?" I replied. "I can see that myself," he retorted, "but what of it? Why didn't you fix them yourself?" "How could I?" I answered angrily, "I am not an electrician!" "You

don't need to be an electrician to fix the lights," the man snapped. "You only have to apply some common sense, if you have any. The bulbs are connected in sequence. So when a bulb of one side is blown out, all the other bulbs of that side are out, too. You should know this yourself." "My God!" I said, rather angrily, "I am new here, and furthermore I am not an electrician." "Well," he answered somewhat softly, "I am going to show you how easy it is to fix it." He jumped on the display table and replaced one bulb. Suddenly the old splendor was restored. I had watched everything very closely. He had probably never had a more eager pupil than I.

When shortly afterwards the same misfortune happened how proud was I then! Like an old experienced hand I calmly repaired the damage. When my inspector arrived at noon for the usual check-up of my activities, I proudly announced that I had become a kind of electrician, having fixed the lights myself when they had been out of order, thus saving the company expense. My story did not impress the man. "It's high time you got some training," he remarked rather dryly.

I painfully made some progress in my new profession as a salesman. I got acquainted with something hitherto unknown to me: chiclets. Since the supply of chiclets was limited during the war, the salesman's art was not to sell the chiclets quickly. When put on display—as I first faithfully did—my small stock disappeared in a few minutes. I soon learned to keep them under the counter and to sell them only to regular customers or to young girls in exchange for a very sweet smile.

Certain hours, however, passed without any excitement, when not even sweet girls turned up asking for chiclets, and nobody asked for anything whatsoever. The time between noon and three o'clock would be very quiet and lonely at my stand. Sometimes I felt forlorn and deserted in the midst of my "shop" without customers. Every two minutes or so the express would dash through the station, filling the air with an immense noise, like a sudden thunder before the tempest. To cheer myself up I started to sing at the top of my voice, trying to overcome the noise of the train. However, this was lost endeavor, thank God, or else the company would have fired me

for an outbreak of insanity.

One day a friend of mine turned up unexpectedly. He was startled when he emerged from the depth of the subway to hear a German *Studentenlied*, and was more startled to discover me behind the counter as the source of the strange music. "Old chap, save your vocal chords," he remarked sarcastically, "you may not end your career here in the underground, you may still need your voice for some other and quite different job."

And indeed, when winter came I had to look for another position. When the very cold weather set in, the firm supplied my stand with a small iron stove. The heat near the stove was terrific, but it seldom reached a height above the level of the counter. Thus, the lower part of me was slowly roasting, while the upper part was living in the ice region. It was especially bad when the express rushed through the station, stirring up gushes of icy wind. Such discrepancies of temperature could not be endured by even a strong constitution, let alone the mood resulting from this condition. I talked things over with my colleague at the next station, mentioning that I was suffering from arthritis. "That's God's worst place!" he cried. "If you chose to commit suicide, couldn't you think of something less painful than this job?"

Heeding his urgent advice I left soon afterwards. My second job was in the third basement of a big department store.

In this store I worked in the so-called "Manufacturers Return Department," entrusted with the checking of faulty or surplus merchandise. There for the first time in my life I had to work together with a colored girl, who had to assist me in my duties. She was an exceptionally handsome person, this girl, Emma. No wonder that she was the center of attention of the big underground crowd of employees, busy in the vast Third Basement. From morning till night male visitors streamed into our room trying to get a date with Emma, or at least to do some kidding with her. I must confess that I was not her type, and that at first we did not get along too well. To be sure, she had never before in her life met such a strange bird as I was.

In the beginning, I could not understand a word she spoke. On one of the first days she remarked rather impu-

dently, "You will never be able to fill a job in this country." When I asked her why, she said, "Because you cannot speak English." Deeply hurt, I retorted, "Listen, Emma, the English I have learned and am speaking is King's English as it is spoken in Oxford or Cambridge in England. I am only not yet used to the horrible dialect you are speaking, that's all." Later, however, we became good friends. Shortly before I left, she confided in me the whole tragedy of her marriage, which was at the point of breaking up. Her husband, a soldier overseas, had fallen in love with an Hawaiian girl and wanted to get rid of Emma. I gave her some free advice in divorce matters—to be sure, more human than strictly juridical, since my knowledge of law was confined to the country I had come from.

Checking of merchandise involved a great deal of plain counting. Unfortunately, I never had been too good at figures. I remember some hours of trial. One day I received fifty auto seat covers to be sent back to the manufacturer. I counted only 49 and 'phoned to the head of the department to send down one more cover. Later, packing, the packing foreman, a friendly and helpful man of Norwegian origin, counted the lot once more and—behold!—he counted 51 pieces. And he was right.

Another time we got a shipment of about 350 dresses to be sent back. We all counted—the packing master, the girl and myself, and we came to three different results. We then called the head of the department, a very efficient saleswoman, who rushed into the cellar like a lightning stroke. Justifiably mad, she hurled such a torrent of abuse at us as I had never heard before. Thank God I was only able to understand a small portion of her blast. But we did learn that day how to count dresses, and no carload of dresses coming later down into the cellar was so big as to frighten us.

However, after four months of counting I had definitely had enough and was very lucky when I succeeded in securing another job. It is the job I still have at present, after almost three years. It seems that I have emerged for good from the underground world into the decent working atmosphere of a skyscraper, and that I have gone "through the mill" not without some success.

A CALENDAR OF JEWS

By SAMUEL SHEPLOW

It is unusual for a magazine to publish a poem of such length as "A Calendar of Jews," but the REVIEW believes this innovation more than justified by the merit of the work. A note from Mr. Shepflow on the writing of the poem follows, and will serve as a useful commentary.

—THE EDITORS.

"I wrote the poem out of a deep and nagging resentment at the way Jews are treated. It is all very well to be objective and intelligent about the roots of anti-semitism. (For instance, when I

read Carey McWilliams' brilliant "A Mask for Privilege," I found all the objectivity and intelligence brought to bear on this problem I could wish for.) But on occasion—on such an occasion, for example, as when I wrote the poem—I am shaken with unhappiness. Nothing the Jew has done merits the unremitting hostility of the world, and yet he is the object of it. Perhaps (so ran my thoughts) it would be easier not to be a Jew—to be sucked into the general mass—forgotten—glossed over. But (after examining the lives of various Jews in my community, via the 12 portraits) this

was neither feasible nor desirable. This life I have is my gift—these limitations and advantages which both derive from my Jewishness—these have a viability of their own; they are the heritage; they are the transmitted drive to go on which is at the heart of being a Jew. It cannot ever (no matter how tempting is the thought of assimilation) be forsworn. One would cease to be not only a Jew (if one lost this spark); one would cease also to be very much of a human being.

"The poem passes through three moods: despair, resignation, and then into hope."

—SAMUEL SHEPLOW

JEW'S, last world census, sixteen million;
Dead recently, six million;
Remaining, ten million, some crippled, some sick.

O, Jews!

O, small proud people with shadows on your faces,
Hiding in the corners of the world,
Awaiting the well-remembered blow,

O shutting your ears to the screams of your dying brother
That you may go on living in the increasing night,
Clapping your hands over your ears,
For who could live if he listened, if he heard?
Who would want to live if he heard too well?

O, Jews!

Listen to me, Jews!
Why do you want to live?
Why not surrender the heart to this madness,
Feel the heart swell and burst,
And, finally, easily, die?

Why is it so hard to die?

I.

You, Leo, in your small store on a side street,
With the small stock of
Candy, tobacco, shoelaces, chewing gum, pencils;
The pennies sliding across the grimy counter,
Adding slowly in your hand until they become
The rent, the food, the clothing,
The prayer shawl, the prayer hat,
Each day like the rest, except the Sabbath,
Trading your wares for pennies,
Trading opinions with others like you,

The words an endless comforting flow,
Seldom rising to anger or awareness,
An even calm as age creeps forward,
As you sit in your small store, waiting,
Or in your small rooms with your withering wife,
Sipping the tea from a tall glass, waiting—
Sometimes—
Sliding forward suddenly in the night,
Your eyes wide, your forehead moist with sudden alarm—
Do you remember the pogroms, Leo, long ago?
Would it not be better to die—than remember?
Than wonder if the small sounds you sometimes hear
Presage the terror again?

II.

You are an actor, Martin.
Your people are strangely at home
In the gaudy trappings of the theatre;
The Jews mark the stages of the world,
Glibly certain of themselves in a tawdry milieu.
Your gifted articulation is glittering and saleable—
And defensive:
For while you glitter they dare not withhold their applause.
But, Martin, do you remember—
In your shining new name, so tidy on the marquee,
In your glossy roles, so witty, so precise,
In your frenzied self-hypnotized pursuit—
Do you remember that you are a Jew?
Surely you remember, Martin!
Often your talented tongue mocks the accent of your people
To the accompaniment of huge laughter.
They tell you that you are divine,
They praise you and adore you for making them laugh.
How can you bear that laughter, Martin?
They are hungering, Martin—
Shall you let them feed on you?

III.

You, Anna, lifting your head for a moment
 To watch the children as they play outside,
 Then turning back your gaze, intent on little things:
 The sudden hiss of water on a stove,
 (Your fingers making deft responses),
 The ticking of a clock to mark the hours passing,
 And, then, faintly from without, the subtle sound of steps,
 So you know *he* is home—
 Lift up your voice, Anna; call them in from play.
 Almost mechanically perform the dear ritual,
 The agile flash of silver and china from you to them.
 Goddess of a household, worshipped and worshipping,
 Not on Olympus, but here upon the knowable earth,
 Stand free a moment, Anna, and look upon these
 To whom your life is their life, and their life yours;
 Mark them well.
 Do you, too, live in propitiation,
 Your soft mother's mouth shaped in a wordless prayer,
 Pleading?

IV.

How long, Robert, since you have been a Jew?
 Here in the polished sanctum of commerce,
 Listening to a silver obligato, soothing,
 Here in the cushioned ease—
 (The obligato is muted but audible)
 Why do you start suddenly, turning to look behind,
 When you know that no one follows you?
 Who could follow you, Robert?
 Have you not laid their ghosts with offerings?
 Have you not covered up their murmurings
 With the only sure sweet sound you know?
 Why then do they still walk with you?
 Search your face, sternly honest,
 Notice the hands, aging, but strong
 (Fifty isn't old; fifty is the prime of life),
 And tell them to go away.
 They have your silver—tell them to go!
 Or else they will stick to you, damply clinging,
 Claiming you for their brother.
 And you are brother to no man, Robert,
 You are a stranger in the world,
 Even to yourself.

V.

Trade them your life for their smiles, Frances,
 And the exchange is fair.
 Behind the brused oaken desk, looking on their faces,
 Their myriad faces, shifting each hour,
 Continue to be what you have longed to be, a teacher.
 Watch how their faces change, taking on strength,
 When they have finally understood what you say;
 See them grow and mature,
 Implant in each of them some aspect of yourself
 (Pens scratching, blackboard, chalk, homework, honor roll)
 And suppress the fierce pride, if you can,
 When one of your people, the faces you instantly love,
 Shines in the class.
 It is almost as if you had a child of your own.
 (But the hands are dry and wrung.)

Still—if you can teach so they can learn,
 Communicate yourself to them,
 And see them smile at you,
 Then the illusion is perfect, isn't it, Frances?
 Hold it fast.

VI.

The world is immense.
 Yesterday you ventured numberless steps—
 Twenty—maybe even twenty-five—
 And still you did not encompass it.
 Perhaps, Richard, they should have told you
 How large a world it is.
 Tomorrow you will venture further.
 On your second birthday you will probably take in
 The whole world.
 But they should have told you how large it was.
 If they had, you would have come prepared,
 With seven-league boots and a giant's strength,
 And heart enough for the journey.
 Well, then, take heart, Richard.
 The journey is long, but just now you are all-powerful.
 Venture further steps and still further,
 And as your omnipotence drops from you,
 You'll find the world reduced in size.
 You'll find your share is carefully ghettoed.
 After all the world is not so large,
 Eh, Richard?

VII.

Head bowed,
 The muscles in the neck tightly strained,
 The hands fixed on the bruised leather,
 Eyes focussed on the antique letters,
 Joseph, scholar, debauchee of God,
 Nourished on knowledge, fed by the writ,
 What are you doing there, Joseph?
 Why do you learn?
 Who is the forwarder for it, Joseph?
 Words in a language no one speaks or understands,
 You deal in symbols of a dead world.
 Why, Joseph?
 What atavistic striving in the blood
 Leads you to the half-forgotten masonry?
 What shall it profit you, Joseph?
 And what shall it profit the world?
 What do you know the world, Joseph,
 Surrounded thickly by the weaving of the phrases
 Which stand between you and what is real?

VIII.

The gabble of the telephone, Judy, and you jump to life,
 And cry out a name in glad response,
 And eagerly agree to be there at a certain time,
 To do, to talk, to dance, to play.
 Your energy sparks and leaps and runs over,
 And you devour life.
 Never once
 At the parties, classes, dates, meetings
 Have you remembered it, Judy.

Never once have you had reason to remember,
And yet—
Suddenly one day—in the middle of the gabble,
Cutting you off in a peal of laughter—
They will remind you that you belong.
Shall you be stricken, Judy?
Or will you demand with the energy of your years
The right (What right? Who has the right?)
To do, to talk, to dance, to play—
To live as you please.
Will they let you, Judy?

IX.

As soon as the plates are stacked, Abe,
As soon as they have gobbled the last mouthful,
Leaving the hurried dime, shamefully concealed
By the cup and saucer with cigaret ashes flicked in them,
As soon as you have indifferently pocketed the dime,
Hurriedly turned out the lights,
Slammed the door and made sure it's locked,
Flung on a thin coat and hailed a passing bus,
Hurry home, Abe.
Move among your own people with the loud wonderful laughter,
The clink of chips, melodious accent, beloved tongue,
And as you glance out the window,
Seeing the houses where the goyim live,
Noting their strangely formalized lives,
Barren of laughter or lusty exchange,
Click your tongue at them, Abe,
And hurry back to the pinochle game,
Feeling sorry for them, the goyim,
The ones who don't know how to live.

X.

The aging flesh concealed with wonderful skill,
Covered with silk, protected by fur,
Competent, assured, bored, and vastly rich,
Moving in the powerful automobile
Through a daily maze of
Appointments, committee meetings, board sessions,
Sprawling across the city like a large lioness,
Lazily certain of your strength and your right,
Then, Harriet, as the day fails and the sun dies,
Heading for home,
Sitting at the perfectly appointed table,
Heavy with food and silver and wine,
Across from the perfectly appointed husband
Who makes the discreetly appropriate inquiries
In a civilized murmur, a careful exchange of words,
Lacking only the breath of life—
This is your world, Harriet.
How proudly you cry out with professional ardor
That you do your share, take your part, shoulder your burden,
Give your life! to your brethren
In return for which they are glad
To pin a medal on your flaccid wasted breast.

XI.

O, you eloquent man, you silver tongue,
You lamb of God, bearer of the torch,
Latter-day prophet, descendant of priests,

Kneeling with familiar surety by the very ark,
In sonorous stately periods addressing
God himself,
Familiar with the very last jot of the ritual,
The prayer, the custom, the tradition,
O, you leonine, imposing, purple,
Mouthing the extravagant phrases,
Standing in the pulpit, arms extended to your children,
Eyes flashing with testamental fire,
How does it feel to be so knowing,
So certain of welcome in heaven,
So tall among a race of small men,
So confident among the weak, the wondering, the fearful,
How does it feel, Jonathan, to be
Archtypical
Indestructible
Magnificent for all the world to see?

XII.

Your face lifted to the sun, Joshua,
Like the Joshua long ago,
But not commanding it stand in the heavens,
Asking only that it protect and nourish
The beloved, the long-sought, the dear-bought earth.
Tend it lovingly, till it, plow it, harrow it,
Until it bring forth grain to feed you,
O, pioneer!
And do they now call upon you, Joshua,
To feed your earth by bleeding on it?
Do they wrench you from the precious home?
Do they demand you buy once more
What you have already bought so dearly?
They do.
And there is no choice.
You must fight, Joshua,
You must protect what you have pioneered,
You must buy it again, again, and yet again
Until you have finally purchased it with your life.
Command the sun to stop, Joshua!
Before the sands are run out entirely—
Before the life you fought to gain is spent—
Before you are cheated of the right
To stand tall in the world, a man like all men.
Joshua, speak to the sun!

O, Jews!
Desperate, barred, and ridden Jews!
What is this life that you bug it so stubbornly close?

Give up the struggle,
Surrender,
Be sucked into the general mass,
Bubbling a farewell as the mud closes over.

Why not, you Jews!
Why not die?

Die? How can we die?
We have no time.
Leo drinks tea,

And Martin has a performance tonight,
 Anna makes supper, Robert has his business,
 Frances the children, Richard the world,
 And Joseph is enamored of God,
 Judy has a date for the movies, Abe to play pinochle,
 Harriet meets the committee,
 Jonathan preaches a sermon,
 Joshua fights for his life.

*Always against the current?
 Always on foot though the hill is steep?
 Always the struggle and the well-remembered blow?
 Out of the tea-drinking play-acting money-making,
 Distilled from the money-spending sermon-preaching,
 From the multitudinous activity, answer me, O, answer!*

Dying is easy. You need no skill to die
 But only to live.
 And if you have the skill to live,
 It cannot be forsworn,
 It cannot be forsaken,
 Never.

We are not too proud to die,
 Nor too tired to die,
 Nor afraid to die;
 We do not know how to die.
 We are so imbued,
 Through the myriad years of the hunting,
 With living, with life
 That we must live on,
 Vivid and markable in the world.
 We must go on living,
 It has been chosen of us.

O, I am so weary, so burdened, so thin of blood.

We do not know how to die.

*So worn with the tea-drinking and the play-acting,
 So fevered awaiting the blow,
 Eli, Eli—*

It has been chosen. We will live.

NEW BOOKS

"HA-SIDDUR HA-SHALEM," *Daily Prayer Book, Translated and Annotated with an Introduction by Philip Birnbaum. Hebrew Publishing Company.*

THE last few years have shown a revival of interest in the old Hebrew Prayer Book. The Rabbinical Assembly and the United Synagogue of America have published a new edition of the Sabbath and Festival Prayer Book. Soon thereafter, there appeared the complete Prayer Book edited by the late Chief Rabbi of Britain, Dr. Joseph H. Hertz. And now we have this latest edition of the complete Daily Prayer Book, edited by the well-known Hebrew scholar, Dr. Philip Birnbaum.

Each of these editions has made a distinct contribution to the study and to the popularization of the Prayer Book. Dr. Birnbaum's greatest contribution is the altogether new and much improved English translation. It is not the archaic English that is used in all other versions, and the Biblical passages in the Prayer Book are not the King James or even the Jewish Publication Society's classical English, but a translation that is far more understandable, and in many instances, far more correct.

Dr. Birnbaum also gives brief historical and interpretive notes to many of the

important prayers that makes them all the more meaningful. The notes are not as elaborate as those offered in the Hertz edition, and therefore, for practical purposes even more useful.

The volume is beautifully printed and bound, and despite the fact that it includes all the prayers for every day in the year and for every occasion, it is a handy volume that can be utilized at services or in class rooms. Dr. Birnbaum has done well in concluding the volume with the new and official prayer that has been adopted by the Chief Rabbinate of Israel, and which is recited every Sabbath in all the Synagogues of this new Republic.

The editor is to be congratulated upon a notable work, which will undoubtedly help to restore our old Prayer Book to its pristine glory and influence in the life of American Jewry.

"JUDAISM—A WAY OF LIFE," by Samuel S. Cohon. *The Union of American Hebrew Congregations.*

IT IS unfortunate that we have too few books, especially in the English language, that explain and interpret our religious teachings. Dr. Cohon, who is Professor of Theology at the Hebrew Union College, deserves the gratitude of American Jewry for having enriched this

field with this excellent volume. The reader will get a clear understanding of the fundamental teachings of our faith, the noble ideals which the every-day practice of our religion inculcates, and, above all, the relevancy of our religious beliefs, ideals and way of life for our modern day.

Professor Cohon writes from the standpoint of Reform Judaism, but he does not propagandize for Reform. On the contrary, he traces the roots of the Jew's beliefs and practices and speaks reverently and understandingly of the ancient traditions from which Reform has evolved.

Christian as well as Jew will find the reading of this volume most rewarding. It is written in a popular style, so that the intelligent layman will find the presentation interesting, as well as authoritative.

"SHOLOM ALEICHEM PANORAMA," edited by Melach Grafstein. *Published by the Jewish Observer, London, Ontario, Canada. American Agency, Bloch Publishing Company.*

THIS is a most unusual volume and a credit to the editor and publishers. It is in reality an encyclopedic Omnibus of everything about Sholom Aleichim, the great Jewish humorist who had such a

tremendous influence upon the Yiddish literature and culture of the past half century. It is difficult to describe in brief fashion all that this volume contains. The Table of Contents will give some picture of what the editor has included: Essays on Sholom Aleichem, the best that have appeared; his works, in excellent English translations; Memoirs, containing all the tributes that were written to this great writer; dramatic works in English translations; Yiddish folk songs, words and the music; letters, critical appraisals of his work; a most interesting chapter on Art and Sholom Aleichem, in which we see how the artists and sculptors were influenced by this literary genius.

The book is a tribute to the editor, who has shown great skill in collecting and formulating all this varied material, and is evidence of the great love that he bears for Sholom Aleichem and for Yiddish literature in general. It is a splendid gift, and an ornament for any home.

THE WORLD OF EMMA LAZARUS, by H. F. Jacob. Schocken Books.

This is the life story of the Jewish poetess, Emma Lazarus, whose immortal lines are inscribed in the pedestal of the Statue of Liberty in the New York harbor. July 22, will mark the one hundredth anniversary of her birth, and this well-written biography is a fitting tribute to the memory of this remarkable Jewess, great poetess and ardent defender of her people.

The author gives us a picture of the important literary figures of that day, and their influence upon the writings of Emma Lazarus. The story of the friendship that developed between her and Ralph Waldo Emerson, Robert Browning and other great personalities makes fascinating reading. Above all, Mr. Jacob traces the development of her poetic gift from her early youth to her full literary maturity, and gives us the finest passages of her many poems.

How this sensitive soul was affected by the cruel pogroms of Russia, and by the flight of so many of the Jews to these shores of America is told with dramatic skill, and places the name of Emma Lazarus among the great defenders of her people. She penetrated the soul of America, when she penned the sonnet

that became immortal, "The New Colossus"—words that brought healing and comfort to every immigrant passing the Statue of Liberty,

*"Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your
teeming shore.
Send these, the homeless, tempest-
tost to me.*

*I lift my lamp beside the golden
door!"*

Her life came to a tragic end at the young age of 38, and yet in this short life she won deserved fame and brought glory to her people. The story of her brief life and achievements as told by Mr. Jacob, holds the close attention of the reader from beginning to the end.

The book is based upon much research, but the material is presented in a popular style, though with fine literary skill.

LOVER OF ZION

(Continued from page 10)

remained a beautiful dream, as it had been for centuries.

Much of what Ahad Ha'am stood for was realized in Palestine during his life, and much more after he had died. On the other hand, much of what he bitterly opposed and fought against, was refuted by the strange, almost messianic, turn of events. He fought against Jewish statehood, and Jewish statehood became a reality; he sneered at diplomacy, and by diplomacy the United Nations voted the Jews a legally assured home in a considerable part of Palestine; he was against large-scale immigration to the Holy Land, and the scarce quarter million Jews in Palestine during his life, has risen to four times that number, with many more arriving by every boat and plane; he feared the ebbing of the pioneering spirit of the *halutzim*, and that spirit, instead of ebbing, is today the wonder and admiration of all the world. The miracle he had not dreamt of, which, indeed, his cold, reasoning mind had rejected, became a reality when, by the Jewish calculation, on the fifth day of Iyar, 5708, David Ben Gurion, standing beneath a huge portrait of Dr. Theodor Herzl, declared before the world the creation of the new State of Israel.

Yet, although he erred in many things, his image stands out strong and sharp against the background of time. His philosophy has shaped and molded Jewish thought and aspiration more than that of any other man, and it remains vital and challenging to this day. Under his influence, a great Jewish awakening and a great Hebrew literature came into being. Magnet-like, he attracted the scattered energies of many of his people and shaped into imperishable things of

the spirit. Nearly twenty-five years after he had died, and exactly sixty years since his first utterance, no higher tribute can be paid him than to quote Bialik's lines to Ahad Ha'am in the year 1903, when he was still at the height of his fame and power:

Since first thy light broke on us, we
behold
Master! in the paladin of truth,
And champion of the spirit; clear
of vision,
Modest and pure in every thought
and deed;
Secure in thine own truth, caring
naught
How others judge, treading thy
chosen path
With firm step and unflinching gaze,
as one
Who carries in his soul the sacred
flame
And guards the last spark of
heavenly fire.
So shines some focal star that wheels
his course
On high, and draws his satellites
around him,
Masters them from afar, and forces
them
Into his orbit by some hidden power.

Another Home For Refugee Children

Forty orphans who do not know their names or those of their parents have found a home in Kvuzah Schiller, near Rehovoth, Israel. The corner stone of a building which will house them was laid recently in the settlement. The cost was met by funds raised by the American Zionist Board.

NEWS OF THE MONTH

THE Government of Israel will require \$800,000,000 in private and government loans for large-scale housing and other needs for the tens of thousands of immigrants now pouring into that country, Jacob S. Potofsky, president of the Amalgamated Clothing Workers of America, reported following his return from a seven-week trip to the Middle-East and Europe.

The Amalgamated president said that both private investors and government agencies would find Israel "a land of hope and opportunity," and added that loans would be fully protected and guaranteed. Mr. Potofsky predicted that American labor, both the Congress of Industrial Organizations and the American Federation of Labor, will participate "to the fullest extent of their ability."

"Israel is fast demonstrating that it is becoming the citadel of democracy in the Middle East. It behooves the United States Government to take an ever greater interest in the developments in that country, because it will pay incalculable dividends," he declared. The rate of immigrant absorption into Israel, he said, would be equivalent to the admission of 35,000,000 newcomers to the United States.

Aubrey Eban, head of the Israeli delegation to the United Nations, submitted a protest to the U. N. Security Council against the announced intention of the British Government to sell arms and ammunition to Arab states despite the fact that the U. N. arms embargo for the Middle East has not been lifted.

☆

Britain might be willing to ship Israel the same quantity of small arms which it will soon deliver to Arab states "to insure the internal stability of the regimes of these countries," authoritative British circles indicated. However, it is considered unlikely that Israel would request such deliveries since it manufactures its own small arms.

☆

These same authoritative quarters insist that shipment of small arms to Arab

states does not mean lifting of the U. N. embargo, since the latter move would open the door to the Arab demands for other weapons whose delivery is guaranteed by existing treaties between Britain and these states. These sources also state that they never claimed that Dr. Ralph J. Bunche, U. N. acting mediator for Palestine, had authorized the shipments, but only that he had been consulted.

☆

The Israeli Government is now considering plans to turn the historic Acre fortress-prison into an asylum for the insane. A percentage of Jewish immigrants now arriving in Israel have been mentally affected by their wartime experiences in Nazi concentration camps.

Nathan Friedman-Yellin, Sternist member of the Knesset, has expressed opposition to the proposal. He seeks to have the prison converted into a museum. Many of his followers during the British Mandate period were imprisoned in Acre.

☆

Israel's first Minister to Italy, Shlomo Ginossar, arrived in Rome with his staff and was greeted by representatives of the Italian Foreign Ministry, civil authorities, the Israeli Consul-General in Rome, Arieh Oren, and a delegation of Jewish leaders headed by the president of the Union of Italian Jewish Communities, Dr. Raffaelo Cantoni.

☆

The first settlement to be established in Israel exclusively by immigrants from Latin America was dedicated this week in the Negev. Among the settlers are descendants of Jews who settled in Argentina under the auspices of the Jewish Colonization Association several decades ago.

☆

The first anniversary of the sinking of the Irgun gun-runner, Altalena, was marked on Tel Aviv's beach by members of the Freedom Party. A ceremony was held near the battered vessel with wreaths lowered into the sea and flags draped at half-mast in memory of those who lost their lives at the time of the ship's foundering.

Dr. Ernoe Brody, long a recognized leader of Hungarian Jewry, was appointed by the Education Ministry adviser on Jewish affairs to the government. Dr. Brody is also a member of the parliament, representing the Radical Party in the government coalition.

☆

Dr. Noah Barou, chairman of the European Council of the World Jewish Congress, was received in Stockholm by Swedish Foreign Minister Tage Fritjof Erlander and the two discussed measures to check anti-Semitic propaganda which is being spread throughout the world from Sweden.

☆

Ferdinand Frankenstein, a war-time German security service agent operating in the Netherlands, was sentenced to death by a special tribunal in Arnhem for inhuman treatment of Dutch Jews and other war crimes.

☆

More than half of the 200 Jews brought to Hong Kong by the Joint Distribution Committee from Communist-held Tientsin aboard a J.D.C.-chartered vessel have already been flown to Israel. The Jews were transported to this British protectorate aboard the S. S. Cristobal, which was chartered by A. C. Glassgold, J.D.C. director in Shanghai.

☆

A memorandum calling for the establishment of special domestic and international human rights courts to handle complaints concerning violations of human rights, was submitted by the World Jewish Congress to the U. N. Commission on Human Rights.

The memorandum suggested the establishment of domestic courts within each of the states which signed the U. N. Convention on Human Rights and a higher court for appeals from lower court decisions. The memorandum also proposed an International Court on Human Rights to hear appeals from decisions of the highest domestic courts, and with authority to invoke the assistance of U. N. organs for implementation whenever necessary. It also asked for the rights of petition and court hearing, as complainant or amicus curiae for individual complaints and for organizations granted consultative status with the Economic and Social Council.

NEWS OF THE CENTER

Hebrew and Sunday School Graduation Held June 12

The graduation exercises of the Hebrew and Sunday Schools took place on Sunday, June 12th at 10:30 a.m. The highlight of the exercises was a Cantata "The Return of Israel" rendered by the graduates and choral group at the direction of Sholom Secunda, Musical Director. The address to the graduates was delivered by Dr. Israel H. Levinthal and the Hebrew School diplomas were distributed by Rabbi Mordecai H. Lewittes, Principal of the schools. Rabbi Manuel Saltzman, Judge Emanuel Greenberg and Mr. Frank Schaeffer, Chairman of the Hebrew Education Department, delivered messages of congratulations and greetings. Cantor William Sauler rendered a recital of songs in the spirit of the occasion. Mrs. Morton Klinghoffer, President of our Sisterhood, distributed the Sisterhood's gift to the Hebrew School graduates and Mrs. Julius Kushner, President of the Parent-Teachers Association presented the following awards: The Rachmil Gold Medal for General Excellence to Robert Spevack; Post-Graduate Hebrew Award to Isabel Miller; Kushner Memorial Award to Lloyd Altman; the P.T.A. Gift to Suzanne Shapiro; The Faculty Gift to Salomee Stier; Honorable Mention to George Steinberg and Leonard Kabram; Sunday School Gift for General Excellence to June Greenwald; Honorable Mention to Isabel Goldstein, Judith Lerner, Sheila Weinstein. The following were the graduates of the various departments: *Hebrew School*—Doris Paula Brown, Paul Davis, Patricia Hellman, Leonard Kabram, Herbert Kasnetz, Conrad Lefkowitz, Amnon Orent, Phyllis Rovin, Bernard S. Salevitz, Charles Schwager, Suzanne Shapiro, Robert Spevack, George Nathan Steinberg, Salomee Stier, Helen Wein. *Sunday School*—Judy Rose Amster, Nina Ballas, Ellen Berk, Frances Bernstein, Beverly Gass, Ellen Gelfand, Isabel Goldstein, June Greenwald, Rachel H. Hecht, Helaine Heilbrunn, Judy Jaffe, Schari Kaye, Robert Korn, Fay Krieger, Judy Lerner, Alyne Lobelson, Marcia Nurnberg, Nancy E. Reisner, Joan Seligman, Bernice

Sussman, Sheila Weinstein, Sondra Ziet, Estelle Zirinsky. *Post-Graduate Hebrew Course*—Shirley Aronow, Ruth Klinghoffer, Janice Levine, Isabel Miller. *Post-Bar Mitzvah*—Charles Agin, Jonah Atlas David Braver, Morton Bromberg, Irving Dworetzky, Dennis Freilich, George Levy, Irwin Nelson, Stephen Silverstein.

Center Academy Graduation

Ten graduates, five boys and five girls, received their diplomas from Rabbi Israel H. Levinthal of the Brooklyn Jewish Center at the graduation exercises of the Center Academy held in the auditorium of the Brooklyn Jewish Center on Wednesday, June 15, 1949.

The graduation program consisted of greetings to the parents and graduates by the principal, Mr. Hyman Sorokoff, the presentation of the graduates by Dr. Solomon J. Miller, president of the Center Academy Board of Trustees and two original plays, written and presented by the graduating class.

The Hebrew play, under the direction of Miss Irene Bush, Head of the Hebrew department, was entitled "Chaim Weizmann N'see Yisrael" and depicted several events in the life of the first President of Israel, ending with the raising of the Israeli flag at Lake Success.

The English play, under the direction of Mrs. Ann D. Greenstein, teacher of the graduating class, was entitled "Dear Diary" and consisted of a series of reminiscences of days spent in school.

The musical program was under the direction of Miss Frieda Prenskey. The scenery was painted by the graduating class, under the direction of Mr. Louis Harris. The graduates were: Sara N. Boukstein, Leonard Irvin Fischbach, Tizah Rhea Gordon, Barrie H. Levitt, Solomon Mannes Max, Barbara Lenore Miller, Linda Rachel Resnick, Morton Rosenberg, Joel Gordon Rothman, Marion M. Yablon.

Summer Library Schedule

The Library of the Center will be open during the summer months on Mondays, Tuesdays, Wednesdays and Thursdays from 3 to 6 p.m., and on Sunday mornings from 10:30 a.m. to 12 M.

Institute of Jewish Studies Closes Successful Season

Our Institute of Jewish Studies for Adults closed another very successful season at the end of May. The attendance throughout the year in all the classes was unusually high and the men and women who attended derived much benefit from the instruction. This year we dispensed with the formal closing exercises but we hope to resume the sessions in the fall with a formal opening. We want to take this opportunity to express our thanks and appreciation to all the men and women on the teaching staff as well as to the Registrar, Librarian and all who have helped to make this year's work so eminently successful.

Impressive Consecration Exercises Held on Shevuoth

The annual Consecration Services took place on the first day of Shevuoth, Friday, June 3rd, in the presence of a congregation that filled the entire Synagogue. The main theme was a "Cantata" called "Redemption of Israel" in which all of the Consecrants participated. The songs depicted the drama of a dream of the rebirth throughout the ages. The class was assisted in the singing by our Men's Choral Group which added to the impressiveness of the occasion. The following girls constituted the Consecration Class this year: Jane Amster, Arline Aaronson, Doris Brown, Marjorie Berk, Marilyn Epstein, Naomi Goldfarb, Patricia Hellman, Ann Honig, Carol Kraft, Phyllis Pearle, Phyllis Rovin, Jean Serota, Edith Wecht, Barbara Weitzman, Corinne Zucker, Barbara Staub, Carla Lefkowitz, and Anna Leibowitz. Credit for the success of the program was due to Mrs. Irvin Rubin, instructor of the class, Mr. Sholom Secunda, Musical Director of the Center, Rabbis Manuel Saltzman and Mordecai H. Lewittes and Cantor William Sauler.

During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Wednesday, July 27th through Saturday, August 6th. The department will reopen as usual on Sunday morning, August 7th at 10:00 a.m. for men.

Tickets for the Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office *immediately* whether they wish to occupy the same seats during this year's High Holydays. Seats not ordered will be assigned to other members wishing to worship at the Center.

Inta-League Closes Successful Season

The Inta-League has closed its very successful season with several very interesting programs. A third Seder was held by the members and was based on four modern questions pertaining to Jewish life today. At another meeting Rabbi Saltzman delivered a talk on what makes a home a Jewish home, and there followed a very spirited discussion with considerable differences of opinion manifested. A good old-fashioned "Bingo" game, with many prizes provided another highly interesting evening. A new experiment was tried in terms of programming when a "Story Night" was held. Mrs. Laura Rubin, the leader of the Inta-League read several selected short stories by outstanding writers which by their being read aloud, became much more vivid and real.

The last number of the Inta-League newspaper was published. The five-page issue was edited by Paul Kozinn. The assistant editor was Isabelle Miller.

The President, Thomas Kraner, and the Leaders of the Inta-League, Mr. and Mrs. Irvin I. Rubin extend their best wishes to all our members for a healthy and happy summer, and look forward to greeting them all again when we resume our meetings in the fall.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Samuel S. Gilbert of 751 St. Marks Avenue on the Bar Mitzvah of their son, Marshall, which will be held at the Center this Sabbath morning, June 25th.

Congratulations are also extended to Dr. and Mrs. J. Henry Levy of 571

Lincoln Place on the celebration of the Bar Mitzvah of their son, Marshall, at the Center this Saturday morning, June 25th.

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

DOUGLAS, DR. HAROLD S.
Res. 1276 Carroll St.
Bus. Physician

Married
Proposed by Center Academy

FINEMAN, SEYMOUR
Res. 529 Kingston Ave.
Bus. Jewelry, 62 West 47th St.
Single
Proposed by Arnold Berkly

GREENHUT, HERMAN J.
Res. 104 Mildred Parkway
Bus. Tie Fabrics, 470 4th Ave.
Married
Proposed by Simon Spiegel

KLEIN, MISS PAULA
Res. 317 Grafton St.
KLEIN, MISS SARAH
Res. 317 Grafton St.

SAGALOW, MISS FLORENCE
Res. 1322 St. Johns Pl.
Proposed by Dr. Milo Berkowitz,
Rhoda Stern

SANDOWSKY, MRS. RASHE E.
Res. 443 Crown Street
Proposed by her children

WASSERMAN, LEON
Res. 1900 Quentin Road
Bus. Attorney, 32 Broadway
Single
Proposed by Sol Rappaport

WEISBROD, BENJAMIN
Res. 505 Montgomery St.
Bus. Marshal, 305 Broadway
Married
Proposed by Ira I. Gluckstein

WILLICK, ALEXANDER E.
Res. 455 Schenectady Ave.
Bus. Transportation, 57 Front St.
Married
Proposed by Dr. A. H. Shack,
Albert Glickman

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from the following:

Mr. and Mrs. Samuel L. Pomerantz in honor of the marriage of their son, Myron, to Miss Ruth Dorothy Schneider on June 12, 1949.

Mr. and Mrs. Reuben Frieman in honor of the birth of their grandchild, Karen Ann Kivelson.

Young Folks League Continue Weekly Roof Meetings During Summer

The Young Folks League will continue their weekly meetings on the roof, weather permitting, every Tuesday evening. Admission is limited to members only upon presentation of their 1949 membership cards. Come and join in the sociability and cool relaxation of summer evenings.

Center Academy Registration Now Open

Registration is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

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PAGING SISTERHOOD!

June is the month of Commencement and vacations. With the summertime comes a general lassitude which indicates a need for relaxation. After a season of intense activity, Sisterhood members have earned a well-merited rest. We hope you will spend many pleasant hours of leisure. Although Commencement implies the completion of a course of events, it marks also the beginning of a new program, and Sisterhood looks ahead to an interesting and exciting year of progress. Have a good time and a grand vacation, then return with renewed energy and zeal for the tasks which await us in the fall.

—SARAH KLINGHOFFER.

Installation of Officers

At the Annual Meeting held on Wednesday evening, June 8th, under the genial chairmanship of Mildred Levine, Sisterhood formally installed its staff of officers and its Executive Board to serve for the coming year. After a fitting message by Rabbi Levinthal, in which he lauded the Sisterhood for its fine work and its influence upon all activities in the Center, our President, Sarah Klinghoffer, reviewed the progress and achievements of Sisterhood during the past year, giving due and deserved praise to the officers, the Executive Board, the Committees and all who helped to make this an outstanding period in the history of our organization. Then followed a charming musical program by Isobel Walters, the "Jewish Nightingale" of radio and concert. As installing officer, Mrs. Emanuel Siner, Vice-President of the National Women's League of the United Synagogue of America, called upon each member of the new staff to accept her position with the realization of the responsibilities and the duties it implies. The dignity and the grace with which she performed her task, her exposition of the privileges of Jewish womanhood, and her counsel, inspired all of us. In her reply of acceptance for the entire staff, President Sarah Klinghoffer, who was re-elected, pledged to re-dedicate herself anew to the manifold aims of Sisterhood. "The coming year," she said, "will offer

a challenge to our energy and enthusiasm in three ways—to aid Israel in its material development, to study our rich cultural and religious heritage, and to actively participate in the life of the American Jewish Community. With God's help, and our own determination, we will make this another banner year for Sisterhood." A fitting prayer, invoking the Lord's blessing upon the newly-elected officers, was read by Sarah Epstein, and completed the formal part of the program. The evening closed with a social hour and the serving of delicious refreshments.

Sisterhood Players Present "A Way of Life"

The play, "A Way Of Life," a Women's League production which our women presented on Monday evening, May 23rd to an overflow audience of over six hundred men and women will remain in our memory for a long time to come. Treating a current problem, discrimination against Jewish youth in American colleges, it struck a sympathetic chord in all of us. The players gave a most passionate, realistic performance. With the expert coaching of Lila Leonard and under the musical direction of Sholom Secunda, the entire cast, including the Center Choral Ensemble the Post-Consecrant Dance Group, soprano Ann Bernstein and violinist Gizella Worth, responded as one harmonious unit, giving an almost professional production. The stage settings depicted the Jewish home on a Friday Evening, and the dream sequence took place before the "Oran Kodesh." Overwhelming praise and applause greeted the players. Sisterhood is very proud of its actresses—Sylvia Horowitz, Marjorie Lovett, Jeanette Richman, Beatrice Schaeffer, Sarah Epstein, Shirley Gluckstein, Mary Kahn and little Harriet Gluckstein. Election of officers, although constitutionally in order, assumed a smaller role because of the magnificent drama that followed.

Appreciation of Women's Executive Board of B'klyn Division of UJA

I wish to thank the chairmen and their committees for their untiring efforts in behalf of the United Jewish Appeal. Participating in this drive were Mrs. Israel

Kaplan, for Sisterhood, Mrs. Julius Kushner and Mrs. Fanny Buchman, for the Hebrew School PTA, Mrs. Milton Lane for the Center Academy, Mrs. Solomon Sheinberg for the Eastern Parkway Chapter of Hadassah, and Mrs. Joseph Richman and Mrs. Samuel Schlanger, for the Deborah Chapter of Hadassah.

Although our functions for the season are concluded, we are still accepting contributions. Keep after your prospects and turn your money and pledges over to your chairman. Remember, June is UJA MONTH!

—LILLIE LOWENFELD.

Mother-Daughter Luncheon and Fashion Show

Tickets are already on sale for our annual Mother-Daughter Luncheon to be held on Wednesday, October 19th. Make your reservations with Chairman Ruth Bernhardt, or co-chairmen "Hershey" Kaplan, Lucy Greenberg and Gert Ostow.

Cheer Fund Contributions

Mrs. Ray Siegel—in honor of birth of granddaughter; Mrs. Gert Levitt—in honor of birth of granddaughter; Mrs. Rosalind Bady—in honor of Israel's first anniversary; Mrs. Israel Kaplan—in memory of Mr. Kaplan's mother; Mrs. Dora Schless—in honor of her husband's recovery.

Sisterhood Closing Executive Board Luncheon

Sarah Klinghoffer, our President, was hostess at our final Board meeting and luncheon, held in honor of her twentieth wedding anniversary. The delightful repast, together with an informality and camaraderie which accompanied the event, was enjoyed by both the old and the new members on the Board. A surprise gift of a huge box of exquisite flowers overwhelmed our hostess, who found it hard to regain her composure as Chairman of the Board. A lively and most stimulating business meeting terminated our 1948-1949 program.

Women In the News

Congratulations to Lila Leonard, who has been nominated chairman of the Speakers' Bureau for the Brooklyn Board of Hadassah, and her co-chairman, Sarah Epstein.

Mildred Levine has also been elected to a key position as co-chairman of Education on the Brooklyn Board of Hadassah.

SISTERHOOD OFFICERS



Top (left to right): Mmes. Lillie Zakkem, Social Secy., Lillie Levy, Vice-Pres., Dorothy Wisner, Corr. Secy., Israel ("Hershey") Kaplan, Rec. Secy. Seated: Amelia Rachmil, Treas., Beatrice Schaeffer, Vice-Pres., Sarah Klingboffer, Pres., Sarah Epstein, Vice-Pres.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 8:11.

Sabbath services, Parsha "Shelah-Leka"—Numbers 13.1-15.41; Prophets-Joshua 2.1-24, will commence at 8:30 a.m.

Mincha services Sat. at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:30 p.m.

Daily Services

Morning services at 8:00 a.m.

Mincha services at 8:20 p.m.

☆

Condolences

OUR most heartfelt expressions of sympathy and condolence are extended to the following:

Mrs. I O. Gimprich of 486 Brooklyn Avenue, on the loss of her beloved mother on June 12th.

Mrs. Abraham Isaacson of 368 Eastern Parkway, on the loss of her beloved sister, Mrs. Ada May, on June 14th.

Miss Laura Magid of 218 Rogers Avenue, on the passing of her beloved sister on June 13th.

Bon Voyage

We extend greetings for a Bon Voyage and a safe return in our midst to the following:

Mr. and Mrs. P. M. Gindul and their

daughter, Marcia, who are leaving for Israel on July 6th. Mrs. Gingul (Sophie Udin) has been appointed to take charge of the Israeli Government Library and the Government Archives.

Mr. and Mrs. Louis J. Palatnick who are leaving on a trip through Israel on July 12th.

Mr. Mordecai Rudensky, who is representing the Jewish National Fund is leaving for Israel on July 6th to study economic and land conditions in that country.

Graduation

BEST wishes are extended to the following:

Fernande Brunner, daughter of Mr. and Mrs. Joseph Brunner, who was graduated from Long Island University receiving the degree of Bachelor of Science in Physical Education.

Matthew Katz, son of Mr. and Mrs. Benjamin Katz, upon his graduation, Cum Laude, from the Yeshiva University. Mr. Katz was admitted to the Columbia Graduate School and is going to Israel to study for six weeks at the Katzenelson Institute.

Harold Arnold Kozinn, son of Mr. and Mrs. Maurice Kozinn on his graduation from Rutgers University, receiving a Bachelor of Science degree.

Charlotte Griboff, daughter of Dr. and Mrs. Max Griboff, who was graduated from New York University and has re-

The Younger Membership

A Report From the Y.F.L. President

IT HAS been indeed gratifying to note the large number of members who have come forward to offer their services to the various committees which have been formed. However, I should like all of you to participate in one way or another, for only through your active participation will the many activities of our program be successful this year. Don't delay in joining as many committees as your time will permit.

Listed below are the various committee chairmen. The Program Committee is the only one not open to the general membership.

Program Committee—Irv Rubin; **Door Committee**—Harry Smoler and Nat Hoffspiegel; **Refreshment Committee**—Pauline Magid and Joyce Schlosberg; **Host and Hostess Committee**—Harold Sobelman and Shirley Jasphy; **Entertainment Committee**—Marty Bruckner and Herb Levine; **Publications Committee**—Morris Hecht and Nan Zinn; **Y. P. L.**—Lillian Schlusser; **Interest Groups**—Herb Levine and Muriel Goldsmith; **U. J. A.**—Pearl Horowitz; **Records Committee**—Pauline Steiner; **Friday Night Usbers**—Jerry Jacobs and Sol Sorscher
Summer Programs

The Entertainment and Talent Committee has made plans for the following events to be held during the summer months: Game Night, Community Sing, Masquerade Ball. The dates will be announced later. A large surprise production will be presented sometime in the Fall.

Interest Groups Being Formed

In order to make the organization of these groups possible and to facilitate the smooth working of many others, a comprehensive questionnaire will be distributed to every member. We are depending upon this medium to determine who among you are interested in the different phases of this program. Please cooperate by giving this questionnaire your fullest attention.

—MILTON REINER.

ceived her Master's Degree.

Myron Halperin, grandson of Mr. and Mrs. Louis Halperin, upon his graduation from New York University receiving a degree of Bachelor of Electrical Engineering, on June 15th.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. Lionel Brunner of 119 East 38th Street on his marriage to Miss Marian Funt on May 29th.

Miss Florence Gallant of 652 Bradford Street on her marriage to Mr. Jack Schinder on June 19th.

Dr. and Mrs. William H. Hyde of 857 Eastern Parkway, on the engagement of their son B. David, to Miss Meta Bromberg. Dr. and Mrs. Hyde also announce the engagement of their daughter, Carol B., to Mr. Malcolm Feldman, son of Mr. and Mrs. Philip Feldman, on June 19th.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the celebration of their twentieth wedding anniversary on June 19th.

Mr. and Mrs. Max N. Koven of 200 West 16th Street, New York City, on the marriage of their son, Dr. Leo J. Koven to Miss Joan Cummings on June 21st.

Mr. and Mrs. Hyman Krasna of 240 Crown Street on the marriage of their daughter, Renee, to Mr. Chester Kandel on June 19th.

Mr. and Mrs. Bernard H. Levine of 658 Montgomery Street on the marriage of their daughter, Harriet, to Mr. E. Jay Fieldman on June 23rd.

Mr. and Mrs. Samuel L. Pomerantz of 1304 President Street on the marriage of their son, Myron, to Miss Ruth Dorothy Schneider on June 12th.

Mr. and Mrs. Julius Zimmerman on the celebration of their twenty-fifth wedding anniversary on June 19th.

Kiddush

A Kiddush will be given to the Junior Congregation by Mr. and Mrs. Morton Klinghoffer this Sabbath morning, June 25th, in honor of their twentieth wedding anniversary.

Summer Gymnasium Schedule

The following Gym and Baths Department schedule will prevail during July and August:

Monday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Tuesday: Women, 10 a.m. to 10 p.m.; Girls, 3 to 5 p.m.

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Thursday: Men, 5 to 10 p.m.; Women, 10 a.m. to 5 p.m.; Girls, 3 to 5 p.m.

Friday: Men and Boys, 1 to 6 p.m.

Sundays and Legal Holidays: Men, 10 a.m. to 2 p.m.; Boys, 2 to 5 p.m.

Holiday Gym Schedule July 4th

The Gym and Baths Department will prevail on Monday, July 4th and will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 5 p.m.

Centerite Wins Zionist Fellowship to Israel

We are very proud to announce that one of the young men connected with our Brooklyn Jewish Center and an active worker in one of our youth clubs, Zvi Dershowitz, son of Mr. and Mrs. Aaron Dershowitz of 645 Eastern Parkway, has been awarded by the American Zionist Organization Youth Commission a Fellowship for a tour and study in Israel. The Fellowship is for one year and includes six months of study at the University in Jerusalem and another six months of travel through Israel and living in Kibutzim. There are only six such Fellowships awarded throughout the country and there were 2,000 candidates. We congratulate Zvi on this signal honor and wish him a most successful and happy stay in Israel. We know that when he returns he will share the inspiration he received with all the young people of the Center.

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The Brooklyn Jewish Center Review

*August-
September, 1949*

DIFFICULTIES FACING THE ISRAELI CONSTITUTION

By WILLIAM I. SIEGEL

THE VOICE OF JUDAH MAGNES

By CHESTER JACOB TELLER

PROBLEMS OF HOLIDAY AND RE- LIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

THE STORY OF THE JEWISH CALENDAR

By HARRY CUSHING

THE PERSONALITY OF EMMA LAZARUS

By JACOB KAPLAN

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

AUGUST - SEPTEMBER, 1949 — ELUL, 5709

No. 3

THE DUAL ALLEGIANCE CONTROVERSY

MANY good Americans who are also good Jews have been agitated by the present controversy regarding "dual citizenship."

"Dual citizenship" in this case is a term coined by opponents of Zionism. What is meant by it is that one cannot be a Zionist and an American at the same time; that being a supporter of Israel precludes one from being a devoted citizen of the United States.

This question has been well answered by numerous people of sound thought, including the late Justice Brandeis, certainly a thoroughly loyal American and yet a wholehearted worker for the Zionist cause.

Since Israel has been created and is functioning as a world state, this matter has been brought more forcibly to public attention. Not only has the Council for Judaism, the chronic enemy of Israel as a Jewish country, been stumping the land through articles and platform speeches, but the non-Jewish press has also presented the controversy, bringing doubts to honest minds.

On analysis, it seems incredible that such a debate should break out in the United States; and it is even more difficult to understand why the obvious answer hasn't been given.

Isn't the United States a conglomerate of all nationalities? And because a man comes from Italy or Sweden or Poland does anyone question the loyalty of these Americans of foreign extraction?

Yet the Italians and the Swedes and the Poles are as intensely interested in what happens in and to their native lands as the Jews here are concerned with the destiny of Israel. They not only are in-

terested in the old country but they work for it and do what they can to promote its welfare in whatever way they see best.

Before the Irish Republic was organized Irish-Americans were openly solicited by the Republicans for help, and help in great quantity was forthcoming. The Irish in this country gave money and effort to promote Eire, and the propaganda in behalf of the Republicans made itself felt in the political life of the United States.

But has anyone even whispered that the Irish were not good Americans because of this fervent activity?

The other day Italians in this country

presented to the people of Italy a fully equipped factory, costing a quarter of a million dollars, as their contribution to the prosperity of their native land. We have heard no one say that this action denoted dual allegiance.

We may go into a philosophical disquisition on why a good Jewish American can be a loyal supporter of Israel. But the short cut through this controversy is through the millions of true Americans of foreign stock.

They aren't bothered by questions of dual citizenship when they send money to their native lands, or hold mass meetings of protest when any injustice is done to these states.

—J. K.

RELIGIOUS PERSUASION OR CORRECTION

THE main purpose of the High Holy Day period is to effect a return by our people to the basic ideals and forms of Judaism. It is a time when the spiritual leaders of the Jewish community call upon us to mend our ways and to repent. They appeal to our conscience as human beings and our mutual interest as a people. Their weapon is the word of God; their appeal is aimed at our hearts and our minds; their purpose is to persuade us to leave evil and to do good.

Unfortunately, there have arisen in our midst groups of Jews, in our own community too, who believe that coercion rather than persuasion is the more effective means of reproof. They are convinced, as are the *Neturai Karto* (Guardians of the City) of Jerusalem, that throwing stones on a movie house open on the Sabbath or forming "picket lines" around stores desecrating the Sabbath

can do more for the preservation of Judaism than the inspired words of prophets and rabbis.

Although it is our firm belief that the observance of the Sabbath is one of the corner-stones of Judaism we are equally convinced that the use of force in general, and as a means of religious conversion or "persuasion" in particular, is abhorrent to our faith—more so since the pages of our own history as a people are soaked with the blood of Jews martyred by the "saving" hands of their inquisitors.

Although these zealots set themselves up as paragons of Jewish virtue and as men of profound religious faith, their militant policy indicates a certain lack of faith in the word of God and in the power of Judaism itself to effect a real

(Continued on page 18)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

CROWDED SYNAGOGUES ON HOLY DAYS ONLY

WITHIN a few days we will gather in the Houses of Prayer to greet the *Yamim No-ra'im*, the "Days of Awe"—*Rosh Ha-Shannah* and *Yom Kippur*. It is good to see the strong hold which these solemn days still have upon the great mass of our people. All the synagogues and temples are crowded to over-flowing; young and old feel the magnetic influence of these holy days.

And yet there is a vital change in the role which these days play in our time. In the past this was a period of reckoning and soul searching, in which the worshippers took account of their failures and failings, of their deeds and misdeeds in the year gone by. Above all, these days inspired more devoted adherence to their ideals in the year that was approaching. *Rosh Ha-Shannah* and *Yom Kippur* constituted a revival of faith and religious obligations. Their actions following the New Year proved this.

The tragedy of our day is that the observance of these solemn days has become the sum and substance of our religious obligations. Many of our people feel that attendance at the Synagogue on *Rosh Ha-Shannah* and *Yom Kippur* is all that is required of them as Jews in relation to their faith. Once they leave the Synagogue at the end of the *Ne'ilab* service, they feel that they have fulfilled their duty until the next *Rosh Ha-Shannah*.

A stranger coming to America at this time of the year, and observing our crowded Houses of Worship, would think that Jewish religious life is blooming, and is full of vitality and influence. Alas, if he remained just a few weeks after the New Year, how disillusioned he would be! He would find that all the activity of these days is like the flush of the consumptive, which hides the ailment for the moment and conceals the danger facing the victim.

I have been told that in many of the new and expensive synagogues and temples now being built, the plans call for

sliding, or movable walls, so that on *Rosh Ha-Shannah* there is a large synagogue for the many who seek to enter, and immediately after *Yom Kippur*, the wall is moved back and a little synagogue reappears for the services during the rest of the year. That is indeed a sad commentary on the status of our religious life. Professor Mordecai M. Kaplan, in a brilliant article discussing the future of Judaism in America, describes the average synagogue of our day as "a place where the High Holidays have come to be observed by many of our people as a kind of *Yahrzeit* for the Judaism which died with their parents."

Shuvab Yisrael, Return, O Israel! Let these words of the approaching penitential season resound in our ears. Let us make them not an end in themselves but

a means for a holy end—an instrument for an enriched, healthy and vibrant Jewish life for the entire year. In the Jerusalem Talmud (*Rosh Ha-Shannah* II.4), there is the striking statement of the Rabbis that God fashioned 365 windows in the heavens, *She'yishtamesh Bohem Ha-olam*, so that the peoples of the world might utilize them. How rich and meaningful are these words! We are to catch heavenly glimpses not only on one of these days, but on every day of the year. There is a window for us to penetrate heavenly ideals for every one of the 365 days.

May we, through the inspiration which will come to us at this season, resolve to live a truly Jewish life every day of the 365 days to come. It is only in such a spirit that we may hope and pray for a year of life, health and strength; of peace, joy and blessedness for us, for all the Houses of Israel, and for all mankind.

Israel H. Perutthal

ESTABLISHING A FACTORY IN ISRAEL

By HARRY LEVINE

The following is a report on a plastics factory recently established in Israel by American and Israeli businessmen, named the Serafon Resinous Chemical Corporation. Harry Levine, of Leominster, Mass., and William Abramowitz, of Peabody, Mass., are the American leaders of the project.

OUR plans to establish a plastics industry in Palestine date back to the time of the Mandate, but the British turned down our requests for import licenses for the necessary machinery three years ago, despite all efforts by the Jewish Agency to foster the project. When Israel came into being, the project was revived. It is now near completion and provides for the most modern methods of producing plastics to serve as raw material for other factories in Israel, including synthetic resins, plastic paints, adhesives, various emulsions, plastic coating of textiles, imitation leather for shoes, handbags and luggage, none of which is at present produced in

Israel. It is also planned to produce such basic raw materials for the plastics industry as phenol, formaldehyde and urea.

During my stay in Israel, I found the Government executives both capable and efficient. Despite the fact that the Government is very eager to attract foreign capital, responsible officials will not hesitate to be frank in pointing out projects not considered practicable for the country. They are very careful in advising a newcomer in order to avoid the establishment of industries that cannot be properly absorbed into the Israeli economy.

American manufacturers who had wartime experience with various procurement departments in this country will appreciate the cooperative spirit invariably shown by the Israeli officials on matters such as import licenses and foreign exchange allocations. We found that once our applications were filed in accordance with prevailing rules and regulations, which are similar to those existing in other foreign countries, we received

(Continued on page 39)

THE publication in December 1948 of the proposed Israeli Constitution^{*} stimulated wide-spread public discussion. The Constitution won general approval for its liberal approach to the problems of a new State, grounded in modern concepts, which nonetheless would have to be practised amid an immediately surrounding world of medieval feudalism. The document was praised for its assurance of public and private rights without regard to race, color or creed; for its protection of private property against expropriation; and, in the main, for the guarantees provided for fundamental, personal civil rights. There were omissions in this latter category which occasioned criticism, such as the failure to assure indictment by grand jury, trial by petit jury, guarantee against self-incrimination and guarantee against double jeopardy. Concern was also expressed over the lack of clarity in the provisions for free press and free speech and the right of petition and assembly. In the main, however, these doubts were subordinate to a general feeling of satisfaction in the fact that the proposed Constitution would serve, at the least, as the basis for a permanent constitution to be speedily adopted by the State of Israel.

Now comes news from Israel that not only may there not be the early adoption of a written Constitution but that, in fact, there may not be at all any such document to serve as the fundamental organic law of the State. Instead, there is a proposal emanating from important quarters in the political life of Israel that the constitutional law of Israel shall be allowed to develop over a period of unspecified years and through the evolutionary process of parliamentary enactment and judicial decision. In a word, the Constitution of Israel, under this plan, would grow historically in the English fashion into a formless and fluid body of traditional law rather than take form at once into a definite codex brought to life by single adoption as in the case of the American Constitution.

^{*} For an enlightening analysis of the Israeli Constitution, readers are referred to Mr. Siegel's "The Constitution of Israel," published in the *Brooklyn Jewish Center Review*, December, 1948.

The Basic Conflict in the Framing of Israel's Laws Analyzed

DIFFICULTIES FACING THE ISRAELI CONSTITUTION

By WILLIAM I. SIEGEL

Stated thus, there would seem at first to be no reasonable objection either to this kind of Constitution or to this manner of beginning and growth. After all, the English Constitution is a respectable document with a long history of successful implementation which has been of great benefit not alone to the citizens of Britain, but in some large degree, even to the people of the United States, whose history is so basically and firmly intertwined with English law and tradition. It is believed, however, that in the case of Israel, the choice of the English system as against the American system would not only be an unwise one, but might even be seriously detrimental to the growth of constitutional law in the new State.

This belief is due to several factors. One, which is temporary in its nature, is nevertheless important in its reaction. The hesitation to adopt a permanent written Constitution, although the reason is stated in terms of principles of constitutional law, has, we believe, an expedient and less worthy basis.

The present government is based on a coalition of a number of parties and its continuance in power depends on the continuance of the coalition. The two most important partners in the coalition are the Mapai and the Mizrahi parties—at the best an incongruous combination. The Mapai is to no little degree left of center and the Mizrahi is, by at least the same proportion, right of center. The religious and theological content of the Mapai is microscopic, whereas the Mizrahi is historically and officially the party of orthodox Judaism. Were the Mapai left to its own political resources and able to govern without compromise, almost unquestionably there would be under its administration a minimum of insistence on either the theory or practice of religion in the new State. By converse, if the Mizrahi had a free hand in government one might reasonably ex-

pect anything up to and even including a state church in Israel.

It is the fundamental difference—one need not even hesitate to call it antagonism—between these two points of view which creates the current constitutional confusion in Israel. The administration, although largely Mapai, still needs the Mizrahi. It therefore hesitates to press for its kind of constitution because of fear of a Mizrahi revolt and the consequent breaching of the coalition. The Mizrahi, on the other hand, cannot write its own kind of constitution and may very well be waiting for the moment when an increase in the number of its adherents among the immigrants still to come into the country may bring its numbers into a majority and give it the power to draft its own kind of constitution. That this analysis is correct is shown, for instance, by the fact that the provisional constitution itself provided for the creation of religious courts having jurisdiction over matters of marriage, divorce and other phases of personal status. The document also provided that "future legislation in Israel shall be guided by the basic principles of Jewish Law. Wherever the existing law does not provide adequate guidance, the Courts-of-Law shall have recourse to these basic principles." Certainly, in a modern state, it is surprising, if not anomalous, to have religious courts. Equally is it doubtful that a modern state can find in ancient laws solutions to the problems arising out of the complexity of economic, social and political structure in these days. It is no answer to point to the ethical quality of these ancient laws, which, of course, is not cast into doubt by these words. Problems of production, of distribution of goods, regulation of commerce, interrelation of government and governed—all these which are the legitimate prov-

inces of constitutional law have only a remote relation, in most instances, to an ethical basis.

Moreover, in the dichotomy of choice between the English and the American method of constitution-making, there is to be considered the time factor. The English have had 400 years since Runnymede and the Magna Carta in which to develop their fluid constitution. They have gone through a long process of trial and error, of selection and rejection, in these four centuries and, in the process, have lost much of blood and treasure, and, at times, of fundamental rights. It does not seem wise that the Israelis should embark on the same experiment when they have at hand so rich a harvest of constitutional law, the fruit of which they can use without cost and with assurance for their own benefit. Not only does it not seem wise, but indeed it does seem foolish not to avail themselves in its relevant portions of the American Constitution—a document which Gladstone saw fit to describe as “the most wonderful work ever struck off at a given time by the brain and purpose of man.” It is not suggested here, of course, that the State of Israel should adopt bodily the entire American Constitution, including, for instance—and facetiously—the eighteenth amendment. By a proper selection, a written Constitution for Israel could embrace those sections of both the written American and the unwritten English Constitution which experience among free societies has shown to be a *sine qua non* for a free society.

Fluidity may have its virtues but very little can be said for a vacuum in a government such as now exists in Israel. The lack of a permanent constitution is already showing harmful results in the country. Space does not permit an extended analysis, and two examples must suffice. One is found in the wide-spread evils of bureaucracy. The Israeli government has the right, through each of its ministers, to issue administrative decrees which become law upon publication unless annulled by the Knesseth. In such an atmosphere a bureaucrat revels. Interpretation is left of necessity in many instances to under officers. Implementation is completely within the power of lesser officials. It is not therefore unexpected that the citizens of Israel have

much cause to complain that for the brutality of the British mandates they have, in exchange, the self-importance of the Israeli bureaucrats. Again, and more important, the relation between the Knesseth itself and the Cabinet is both undetermined and unsatisfactory. Because there has been no constitutional delimitation of power, the Cabinet has thus far exercised a control over legislation by the Knesseth and, indeed, over the Knesseth itself, which is undesirable and undemocratic.

The first obligation of a newly freed people is, as soon as possible, to insure its freedom internally as well as from external enemies. The latter task is pretty well accomplished by now and it would seem that the Israelis should be in the frame of mind to do the first job. One does not forget that there are still hostile armies on the borders of Israel and that

these borders have not as yet been completely established. There are, however, historical precedents for such a situation. The generals of the French Commune were winning the victories of 1789 at the same time that the delegates of the Constituent Assembly were setting up the framework of a nation whose transition from the absolute tyranny of Louis XVI to French liberty was at least as violent as the circumstances under which the State of Israel was born. The American Constitutional Convention of 1787 met after the surrender of Cornwallis but at a time when the renewal of hostilities with England was of daily imminence and only a few short years before the War of 1812. The hand cannot perhaps hold both the sword and the pen, but there comes a time, when the sword is sheathed, to exercise the arts of the pen.

LAUGHING LINES

THE day before Rosh Hashonah a man complained to a rabbi that money worries prevented him from properly celebrating the holidays.

“My six children are in rags,” he said. “My wife needs an operation. I need five hundred dollars to pay the mortgage on the house. Oh, rabbi, so many worries, one after the other!”

“Calm yourself,” said the rabbi, “God will provide.”

“How can I calm myself?” asked the man.

“Well, I’ll show you. How much money will you need to take care of your obligations?”

The man thought a moment and said: “A thousand dollars would take care of all of them.”

“See,” said the rabbi, “already you have reduced all your worries to one worry—that of getting a thousand dollars.”

☆

It was the eve of New Year when it is sinful to bear ill will toward one’s neighbors. Mrs. Adelson therefore invited Mrs. Goldberg to tea. During the years, Mrs. Adelson explained, they had not always seen eye-to-eye; in fact on several occasions, they had come close to putting their fists into one another’s eyes. But, she said, “let’s draw the curtain on all that and I’ll begin by wishing you

for the New Year, everything you wish me.”

Mr. Schmulevitz finished his stint and walked slowly down the aisle of the synagogue. Mr. Schmulevitz was no professional cantor, just a layman, but he had been the chanter of the morning prayers for Rosh Hashonah.

As he walked down the aisle, Mr. Goldstein grasped his hand. “Thank you for your fine performance,” he said. “How much do you charge the synagogue for it?”

“Oh there is no charge,” he replied.

“Well,” reflected Mr. Goldstein. “If you can’t and you give, it’s a bigger Mitzvah.”

☆

A Jew was brought into court charged with stealing some oats. “Ask the man,” said the court to the interpreter, “if he stole the oats.”

“*Ich hab gegangen die huber!*” the Jew protested indignantly.

“Judge, the man says, ‘I stole the oats.’”

“Ask the man what he wanted the oats for.”

“*Auf was hat ihr bedarft die huber?*” asked the interpreter.

“*Auf kapores!*” responded the Jew.

“He needed them for chickens, your honor,” translated the literal interpreter.

THE problem of what constitutes proper public observance of Jewish tradition in Israel is now becoming more acute than it ever was before the days of independence.

It is, for instance, customary for the Orthodox in a number of towns to remind the inhabitants of closing time on Friday afternoon by blowing horns or—in periods of air-raid alerts, when this might cause confusion—tinkling bells in the streets. Local by-laws everywhere require the closing of businesses—except for restaurants and other vital services—on Sabbath and other major holidays. As most cities also have by-laws prohibiting bus traffic on such days, somewhat costlier “taxi services,” licensed in Tel Aviv and environs, are very popular.

The extremes co-existing in public opinion on this subject are illustrated by the fact that Haifa buses run almost all year round, while Jerusalem religious quarters close their streets to holiday traffic of any kind by stretching chains fastened to permanent poles cemented into the sidewalks across the roads. Public bulletin boards sometimes carry, with scrupulous impartiality, posters inviting persons to participate in Saturday hiking, cycling and driving tours, and announcements of a group of houses a few hundred meters distant being out of bounds—for those who care—because damaged Eruv markings have not yet been restored.

As a result of the activities of a Committee for Sabbath Observance every notice posted by public museums carries a line informing prospective Saturday visitors that they must obtain tickets in advance. This rule, if implemented, would close publicly-owned galleries to all people unable to work out a Saturday time-table in advance of themselves and their friends and find time during the week to procure tickets. No wonder, therefore, that sports associations, museums, etc., more or less openly contravene their own announcements. No wonder also that only a negligible fraction even of the strictly kosher restaurants—which constitute the majority of public eating houses—limit the serving of Saturday and holiday meals to those customers who pay in advance or who can be trusted for their checks until a week-day.

A Report From the New State That Answers Controversial Questions

PROBLEMS OF HOLIDAY AND RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

There exists, of course, also the problem of Sabbath and holiday observance in state-operated services. The Mizrahi Minister of Immigration has prohibited the landing of immigrants on Sabbaths, and government offices are closed as a matter of course, leaving only emergency staffs on duty. But the interruption of rail, general port and similar services, demanded by the zealous, presents a much tougher problem. There is the question of communications with other countries, and it is also a fact that non-Jewish residents of Israel cannot but be permitted to observe their own Sabbath.

The Knesset sits only four days a week, but it is hardly feasible to carry this practice into any other field or to force non-Jewish citizens to stay in their houses on the Jewish Sabbath for lack of any means of communication.

Despite the participation of the Religious Bloc in the government, Israel will probably continue to show many inconsistencies in the public observance of Jewish religious precepts. The practical impossibility of rigid codification in this field, where the regard for the religious freedom of non-Jews plays into the hands of non-observant Jews, will safeguard considerable freedom of movement for all inhabitants irrespective of origin even though Israel is officially a Jewish state and Jewish holidays are state holidays.

A new development has recently taken place in regard to holiday observation. By the non-orthodox majority in Israel those days which used to be hallowed are now considered mainly as occasions for public meetings and all forms of secular entertainment. This was created by the problem of suitable Jewish holiday rites of spiritual value for non-religious members of the Jewish people.

Although this affects the greater part of the local population in one form or another, it is being tackled systematically only by the small and highly organized agricultural kibbutzim. In place of prayer services, these settlements have re-

vived the ancient festivities connected with the farmer's calendar which receded into oblivion during generations of Ghetto dwelling.

Most prominent are the ceremonies of the cutting of the Omer on Passover Eve, Arbor Day on the 15th of Shevat, and the bringing of first fruits at Succoth, which have again become secular ceremonies of great emotional power.

Purim, Chanukah and Lag B'Omer celebrations, too, come natural to workers, and so do Oneg Shabbath meetings, while most kibbutzim consider it necessary to draw up for every Passover a special Haggada of their own which reminds listeners also of more recent deliverances of the Jewish people. The wording is strongly colored by traditional elements blending with modern choir singing and other interludes. It is interesting to see how the course of these experiments has led even some extremely secularist settlements back to such traditional rites as the lighting of candles on all possible occasions. All children demand this when once they have had a chance to witness this act in a city home, and it is often amusing to watch the parents rationalize their giving way to the obvious human need for accepted ceremony in terms of Marxist dialectics.

The problem of imparting something of the traditional “higher spirit” to holidays in non-religious Jewish working communities is now considered so urgent by their members that a special Histadrut seminary is held from time to time on this subject, dedicated to the development of a practice which began with the first Arbor Day and First Fruits ceremonies originally instituted by the Jewish National Fund. As group and other popular dances are an important item on the syllabus, a religious youth organization recently found it necessary to hold its own course in group folk dances.

THE first anniversary of the death of Dr. Judah L. Magnes will occur on October 27th. For most of us, Time quickly dims the personal outline and soon obliterates it. Not so with Dr. Magnes. History will enshrine his memory, and the passage of years will only enhance the lustre of the lessons he left with us.

He had just accepted his first pulpit at Temple Israel in Brooklyn when I met him in 1904. No man has since produced in me so striking a first impression. His handsome face, the superb way he carried his head on his shoulders, his heroic posture and stance remain indelibly with me. I recall the manner so frank—the easy manner of a grown-up boy. I still can see his winsome smile and hear his vibrant voice.

I was to hear that voice again—many a time, in fact—from pulpit and platform, and in his home and family circle. I was to hear it in ringing eloquence, in calm reason, in conversation, in laughter and in song. I heard it in the New York Temple Emanuel when as Rabbi he delivered a manifesto at Passover that rent that body for days until his resignation finally brought unity again. I attended conventions of the New York Kehillah (lustly offspring of Magnes' Jewish spirit) when Metropolitan Jewry was still a conglomerate of diverse origins and viewpoints, and saw commotion and passion yield to the enchantment of his voice.

I sat in Carnegie Hall when, during the first World War, the Rabbi, home from Europe and hailed as "the man of the hour," reported on his mission to plundered Poland and the Jewish settlements there. All who that night heard his voice knew what magic power it could wield under the impact of emotion tragic in the extreme. They got a summons to action so imperative and bold that treasure in profusion—money and jewels alike—were literally heaped at his feet.

And in a gathering of mourners in the Magnes home, I heard him once again—this time in eulogy at his father's bier. How far from rhetoric then, yet how moving the simple utterance of a son giving vent to his grief, the while extolling his parent's saintly life.

The Son-in-Law of Dr. Magnes Describes the Illustrious Leader a Year After His Passing

THE VOICE OF JUDAH MAGNES

By CHESTER JACOB TELLER

As it was my good fortune to know Judah, the son, so I was blessed in knowing David, the father. Truly, he was one who walked humbly with God. With a pleasing tenor voice in his prime, he had a fondness for opera arias and the Chassidic melodies of his childhood home. But not from that father did Judah's voice derive—except, perhaps, its faintest modulations; nor from the mother either, though she spoke forthrightly against sham no matter how disguised. No, the voice of Judah Magnes was his own—a trait unique of a person unique. Insofar as it gave comfort to the distressed it might have stemmed from the father. Insofar as it brought distress to the comfortable, it may well have come from the mother. But the music, the tonicity, the shading from prophet-like admonition at one end of the scale to the most gracious condescension at the other—these had their source in his inner grace, in the depths of a spirituality rare among men.

Not long before his passing, I sat with Magnes in quiet talk. It was my first visit with him since his return from Eretz Israel. What difference the years had wrought! The woeful Jewish record of our era that we knew was branded on his soul we now found deeply graven on his face. How suffering had changed those fine features of former days; and that voice too, that had swayed a generation half around the earth! And yet I could still discern characteristic modes of speaking—little oddities of diction—that (because through the years they were linked in my mind with him) I was delighted to hear again. Thus, I noted his sibilant final *s*, especially in the word "yes," that no one else I knew pronounced so sincerely and so well. I think I smiled with joy to hear him say "vision" once more, stressing the *sh* or *zh* sound as if *his* vision were peculiar to *himself*—a special sonance of the word matching an insight all his own; and again to remark his soft-spoken final *r*, in words

like sister, mother, father, as if to show his inherent tenderness of heart.

All his life long, but especially as he grew older and more mellow, delicacy and constraint were an essential part of him. Though by no means without humor that often broke into hearty chuckles of glee, his habitual attitude was one of reverence—for whomever he addressed or for a third person or some idea or recollection or act. For the expression of reverence, his voice, always potentially strong but actually often gentle to meekness, seemed the perfect vehicle. One was invariably touched by the sheer kindness of it; the more so because of the immense reserve one felt.

The spoken words of Dr. Magnes are spread on many a printed page. Extant are sermons, discourses, polemical and occasional pieces of many sorts. His book entitled "Addresses by the Chancellor of the Hebrew University," published in Jerusalem in 1936, constitutes a large part of the history of the University's critical, but also inspiring, early period. More eloquent is the volume of "War-time Addresses," containing some of his noblest thoughts and themes. But at their best these words will largely fail the reader who would know the thrill of the listener. The magnetic charm is missing—the effulgent personality, the living, radiant voice.

And yet, though they be but a transcript of his speech, it is edifying, on this first anniversary, to read passages from his published works. The text is there to be seen, the sense to be understood, even if the nuances of the voice with which they were first intoned are now forever mute. But not mute is Magnes the messenger, the protagonist of spiritual values, the critic of values, the creator of values. The mortal man is gone but his voice continues to resound in our world.

WHILE the tribes of Israel were still nomads wandering in the deserts of Arabia they already were concerned about the seasons. When the Hebrews settled in Palestine, as an agricultural people, familiarity with the seasons was even more imperative, so the Jewish farmer had to develop some kind of table by which to calculate the seasons of the year. The earliest of such calendars was found in an excavation near the ancient city of Gezer. Written in ancient Hebrew script, archeologists have deciphered the table to read:

"A month of fruit harvest. A month of sowing.
A month of after-grass. A month of flax harvest.
A month of barley harvest. A month of everything else.
A month of vine pruning. A month of fig harvest."

The system which prevailed in ancient times for the setting of the days to observe festivals was not too involved. Men of high repute served as observers atop the higher mountains to watch for the appearance of the new moon. Upon noting the first signs of the narrow crescent, each observer kindled a bonfire on the peak where he was stationed. When the bonfires nearest Jerusalem were noted in the distance, the arrival of the new moon was proclaimed from the Temple area by the blowing of silver trumpets. Then followed the announcement of festivals, or holy days within the month, which was the prerogative of the Sanhedrin, the Supreme Court of the Jewish people.

The system of notifying the populace of the arrival of the new moon via bonfires was used to inform Jews even outside the limits of Palestine, such as those in Babylonia. However, the Jews in Egypt, Persia, Greece and Rome were notified by special messengers who were dispatched from the Holy City.

While the Jews lived in their own land and maintained their autonomy, they were content with this informal month-to-month calendar. But when Palestine became a Roman province, the conquerors very often interfered with the observance of Jewish laws and customs. They even prevented the Sanhedrin from carrying out its duties and functions.

Because of these handicaps, Jewish

THE STORY OF THE JEWISH CALENDAR

communities outside of Palestine were left on many occasions in doubt as to the time of festivals and fasts. For example, during the patriarchate of Rabbi Judah I, surnamed "the Holy" (163-193), the Samaritans, in order to confuse the Jews, set up fire-signals at improper times and thus caused the Jews to fall into error with regard to the day of the New Moon. Since the observance of all the holidays was calculated from Rosh Chodesh (New Moon), Rabbi Judah decided to abolish the use of fire-signals and employed messengers.

Doubts still arose in many instances and the custom was then introduced to add an extra day to the observance of the various festivals to correct any miscalculation. Hence, although the Bible commands that Passover be observed for seven days, it was decided to celebrate it for eight days. Incidentally, this system has prevailed up to the present time, although we now have a systematized Hebrew calendar.

One of the first rabbis whose studies helped in the final creation of the Jewish calendar, as we know it, was Samuel, who was born in Nehardea, Babylonia, about 165, and died there about 257. It was said of him that he was as familiar with the paths of the heavens as he was with the streets of his native city.

Besides being a noted rabbi, Samuel possessed a thorough knowledge of the medicine of his time, being especially skillful in the treatment of the eye. He devoted himself to that branch of applied astronomy which deals with calendric science. This he taught to his pupils and colleagues. His astronomical studies of the revolutions of the moon enabled him to predict the beginning of the month as determined in Palestine, and he claimed to be able to remove the necessity of celebrating the extra day of festivals in the Diaspora. He also computed a sixty-year calendar. Samuel was known by the surname of Yarchina'ah, from the Hebrew "yerech," meaning "month," because of his familiarity with calendric science.

Under the patriarchate of Judah the

By HARRY CUSHING

Prince (300-330), astronomical calculations began to be used and the testimony of witnesses regarding the appearance of the New Moon was listened to only as a formality. The idea of utilizing astronomical calculations was viewed with disfavor by some members of the Sanhedrin, especially Rabbi Jose, who communicated with the Jewish communities of Babylonia and Alexandria, urging that they continue to follow the custom of celebrating an extra day on festivals. This advice is still being followed by Orthodox and Conservative Jews, but is ignored by the Reform movement.

Finally, in the fourth century, the patriarch Hillel the Second, wrote down definite rules and had them adopted by the Jewish communities of the world. Hillel's calendar was not new or different from that observed by Jews up to his time. All he actually did was to commit to writing the customs and regulations governing the calendar of the Jewish people.

A basic rule of Hillel's calendar was that the year is to be a solar one, that is, based on the sun, but the months are lunar ones, that is based on the movement of the moon. Hence, the year consists of 365 days, 12 hours and 49 minutes. That is the period it takes the earth to make a complete cycle about the sun. The lunar, or moon month, is the circuit that the moon travels around the earth, from one new moon to the next new moon. This cycle consists of 29 days, 12 hours and 44 minutes.

In calculating it will be found that by adding up the lunar months to make a lunar year it will be found that the latter consists of 354 days, 8 hours and 48 minutes, or about eleven days less than the solar or sun year. Naturally, something had to be done to compensate for the loss which would cause the festivals to fall behind. In ten years, for example, Rosh Hashanah would slip back more than 100 days and would have to be observed sometime in May or June.

This problem always existed but the Sanhedrin got around it by proclaiming an extra month every few years and thus the holidays continued to fall at the proper seasons. When Hillel II established his special calendar table he also formulated a rule which stated that every nineteen years there were to be seven leap years, with each year consisting of an extra month. The extra month of "leap year," incidentally, was added to the month of Adar and is called Adar Sheni, or Second Adar.

Hillel also realized that for practical purposes each month ought to be made up of a definite number of complete days. Thus, the calendar table which he established calls for the following arrangement: five months have 30 days each, five months have 29 days, and two months vary from year to year. Upon checking a Luach, or Hebrew calendar, it will be noted that the months of Nisan, Sivan, Av, Tishri and Shevat consist of 30 days each; Iyar, Tamuz, Ellul, Tvet and Adar have 29 days each, and Heshvan and Kislev may have 29 or 30 days each.

In the Bible, except in its later books, the months are not named but are referred to by number. It is evident that names were given to the Hebrew months when the Jews were taken to Babylonia after the destruction of the first Temple. The names of the Babylonian months are almost identical with those of the current Hebrew calendar.

While the names of the secular calendar months are in honor of ancient pagan deities, the Hebrew months describe the seasons of the calendar year. Hence, Nisan, the month during which Passover falls, evidently means flower, for it occurs at the season when Palestine's flora are in full bloom; Elul means gathering, occurring at the beginning of the Palestine fruit harvest. Kislev, the month in which Chanukah falls, means the season of mud and rain. It comes during the Palestine rainy season. Iyar means blossom; Sivan splendor; Tamuz, parched earth; Adar, beauty.

The Jewish calendar is based on Anno Mundi, referring to the traditional year of the creation of the world. All other peoples have based their calendars on some event in their national history. The Jews, however, wish to associate their calendar with the history of the world,

hence, it may be said that the New Year 5,709, refers to the date of written history of mankind. Since the written history of mankind is no more than 6,000 years old, the Jewish calculation is fairly accurate.

Up to the year 533, the Christians followed the Jewish mode of calculation, going back to Anno Mundi. They refused to follow the Greek and Roman methods of reckoning dates because they were connected with pagan rites, which the early Christians sought to avoid. The setting of the Christian New Year on January 1, a pagan festival, was later justified by Christianity as the day of the

circumcision of Jesus. The current secular calendar year presumably goes back to the birth of Jesus, although many scholars insist that the year one corresponds to the second or fourth year of Jesus' life.

Until three or four generations ago the Jewish calendar was used consistently by Jews not only in calculating religious dates but in their daily affairs. Jewish businessmen and shopkeepers kept records according to the Hebrew Luach. Many Jews are still cognizant of their birthdays according to the Hebrew calendar, and the Bar Mitzvah date of a lad is based on the Luach.

OLDEST BIBLICAL MANUSCRIPTS DISCOVERED

PHOTOSTATIC copies of scrolls said to be more than 2,000-year-old copies of the Book of Isaiah and other parts of the Old Testament, the authenticity of which has been the subject of heated dispute among Biblical scholars in the U. S., Israel, Britain and France in recent weeks, will be published by Yale University in the fall.

The manuscripts were accidentally discovered in a Palestine cave near the Dead Sea by a group of Arab bedouins. The manuscripts "climaxes a scientific fortune-hunt which has been conducted by Hebrew, American, French and English archaeologists in the Holy Land," Yale declared, and added, "Other volumes will follow soon thereafter, based on original animal-skin manuscripts now in the U. S. These documents are in the possession of Metropolitan Anthanasius Yeshue Samuel, of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Scholars have made photographic copies of these precious documents, which go back to the first and second centuries B.C., and the Syrian church leader has stored them in a safe place."

Prof. Carl H. Kraeling, chairman of the Department of Near Eastern Languages and Literatures at Yale, and president of the A.S.O.R., declared that "scholars throughout the world regard the discovery of these Hebrew manuscripts, and the many fragments which have been found also, as key links in completing our knowledge about an important period of Judaism. Their importance can be compared with the finding of the famous 'Codex Sinaiticus' by the scholar Tischendorff in the latter part

of the nineteenth century. Tischendorff found in the Monastery of St. Catherine on Mount Sinai a fourth century A.D. Greek manuscript of the Bible. The new findings are even more ancient than the famous Nash Papyrus, which heretofore was the oldest Biblical fragment."

The dramatic events leading up to discovery of the manuscripts had their setting in war-torn Jerusalem in 1947 and early 1948, when bedouins brought a group of the parchment scrolls to St. Mark's Monastery in the Old City. They were not recognized as being very ancient Biblical manuscripts until many months later when they were examined by both Prof. Eliezer Sukenik, of the Hebrew University, and John C. Trever, Fellow of the American Schools of Oriental Research at Yale. Word of the discovery flashed throughout the scholarly world.

Meanwhile, some of the manuscripts came into possession of scholars at the Hebrew University in Jerusalem. Eventually the manuscript cave was found by Transjordan government officials, in whose territory it is located, who excavated it and turned up many additional fragments. The cave is located at Ain Fashkha, above the northwestern shore of the Dead Sea. As of now, there are three major collections of Biblical and Hebrew material in existence, as follows:

1. Four scrolls were brought to the U. S. in February by the Syrian Archbishop, along with a group of manuscript fragments. The scrolls include the Isaiah manuscript, which has the distinction of being the oldest existing manuscript of a complete Book of the

(Continued on page 39)

EMMA LAZARUS has remained a figure about whose personal life we know practically nothing. Surprisingly little has been written about her although modern literature accords her an eminent status among the other prominent women of American letters. Outside of Josephine Lazarus' sketch in the *Century Magazine* of 1888, the Rusk edition of letters written to the poetess by contemporaries, some sporadic magazine articles, we have but meager and inadequate data on the life of the poetess.

H. E. Jacob, in his "The World of Emma Lazarus," has made the most painstaking attempt to date to give us a full length biography. His thesis in this work is that the most important facet of Emma Lazarus' life was her strong attachment for her father, Moses Lazarus. The latter, an industrialist who made a considerable fortune from sugar, was a strong personality who dominated the entire adolescent and adult emotional life of Emma. At 18 she was a "father's girl" who could not bear the briefest separation from him. In Ralph Waldo Emerson, Jacobs argues, Emma found merely a substitute for her father; and the result was a sharp emotional reaction to Emerson's friendship, criticism of her poems, and direction of her intellectual interests. In her poetic work—in "Admetus," in "The Spagnoletto," and even later in "The Dance of Death"—Emma projected an idealized version of her father in the principal male characters in these poems. At the age of 27, conjectures Jacobs, there may have even been a young man in Emma's life, but Emma gave in to the father image. All this, of course, added up to a strong father fixation that could have ruined her considerable poetic talent if it had continued to draw upon ivory tower sources for its inspiration.

What saved Emma Lazarus' muse from being immured and frustrated was her interest in the Jewish problem. Jacobs fixes her interest as dating from the Russian pogroms of 1881 and 1882. Before this she was so detached from Jewish interests that Rabbi Gottheil found himself firmly rejected on requesting her to do some translations for an important Hebrew prayer book. But in 1881 a glimpse of the pogrom victims at Wards Island made her ill. From this point on her muse was invigorated. She had found

THE PERSONALITY AND POETRY OF EMMA LAZARUS

By JACOB KAPLAN

her mission, the force which penetrated the shell that her father-complex had developed against the outside world. She produced such poems as the "Crowing of the Red Cock," "The Banner of the Jew," "1492," and "The Dance of Death," undoubtedly the best poems created in the English language on the Jewish heritage. She turned journalist, and through such articles as "Russian Christianity versus Modern Judaism," "The Jewish Problem," and "An Epistle to the Hebrews," became the most able polemicist in America in combating anti-Semitic prejudice.

The positive side of Jacob's work lies in the painstaking analysis to which he subjects Emma Lazarus' creative work. He supplies careful summaries of her prose and quotes judiciously from her poetry. He contributes some important material on the relation of the poetess to contemporary literary figures—Emerson, George Eliot, William Morris, Robert Browning, T. W. Higginson. On the whole this book emerges as a scholarly

critical monograph of Emma Lazarus.

As biography, however, the value of this work is doubtful. The material Jacob has worked with is much too thin. He has been compelled to rely heavily on Josephine Lazarus' sketch—a fact he candidly admits. The paucity of his material causes Jacob to use his Electra complex theory as a substitute for biographical data. A good example of this is his guess that Emma may have fallen in love with some young man, but sacrificed that love to her father fixation. He adduces absolutely no evidence to support this point.

Moreover, Jacob's psychoanalytical theory is questionable in itself as an adequate explanation of the dynamics of the mental makeup of Emma Lazarus. Psychoanalysis still has a long way to go in our understanding of the effect of the Oedipus or Electra complexes on the personality.

TWO POEMS BY EMMA LAZARUS

THE SUPREME SACRIFICE

BAR KOCHBA

WELL-NIGH two thousand years
hath Israel
Suffered the scorn of man for love
of God;
Endured the outlaw's ban, the yoke,
the rod,
With perfect patience. Empires rose and
fell,
Around him Nebo was adored and
Bel;
Edom was drunk with victory, and trod
On his high places, while the sacred sod
Was desecrated by the infidel.
His faith proved steadfast, without
breach or flaw,
But now the last renouncement is
required.
His truth prevails, his God is God, his
Law
Is found the wisdom most to be
desired.
Not his the glory! He, maligned, mis-
known,
Bows his meek head, and says, "Thy will
be done!"

WEEP, Israel! your tardy meed
outpour
Of grateful homage on his fallen
head,
That never coronal of triumph wore,
Untombed, dishonored, and un-
chapleted.
If Victory makes the hero, raw Success
The stamp of virtue, unremembered
Be then the desperate strife, the storm and
stress
Of the last Warrior Jew. But if the
man
Who dies for freedom, loving all things
less,
Against world-legions, mustering his
poor clan;
The weak, the wronged, the miserable, to
send
Their death-cry's protest through
the ages' span—
If such an one be worthy, ye shall lend
Eternal thanks to him, eternal praise.
Nobler the conquered than the con-
queror's end!

NEWS OF THE MONTH

APPEALS to the Jewish community in the United States to postpone for a year or two the raising of capital funds for new buildings for local Jewish institutions and concentrate instead on helping the United Jewish Appeal to achieve its goals in order to strengthen the position of Israel were voiced at the two-day Emergency National Conference of the U.J.A. in Washington.

Henry Montor, director of the United Jewish Appeal, revealed that while the U.J.A. raised \$120,000,000 in the first eight months of 1948, only \$84,000,000 was received in cash in the same period this year. Other speakers described the financial situation in Israel as "very grave." The conference adopted an emergency program to meet the "cash crisis" and voted to reduce the allocation for local community needs to overcome the substantial drop in cash receipts for the U.J.A.

Dr. Israel Goldstein, retired treasurer of the Jewish Agency, who returned recently from Israel, warned that failure of the U.J.A. might mean the spread of Communism in Israel. He said that while there is now but one Jewish Communist in the Knesset "there is no telling what may happen if Israel will be compelled unaided to cope with its economic problems."

☆

Israel and Arab delegates participating in the U.N. Conciliation Commission peace talks here were considerably surprised when Sir Desmond J. F. Morton, British deputy chairman of the Commission's economic survey mission, brought with him what is interpreted as a new British policy regarding the Middle East.

The new policy can be summarized as follows: 1. Since a durable peace in the Middle East makes it imperative that all states in that area have as few alien minorities within their territories as possible, it is desirable that there should not be a big Arab minority in Israel, nor a large Jewish minority in Iraq; 2. Although no figure is final, the British view seems to be that Israel's offer to readmit

no more than 100,000 Arab refugees is the maximum compatible with the Jewish state's internal security; 3. Israel must compensate the Palestinian Arabs who have been displaced, but this compensation should be two-part-payment by Israel of a lump sum to the Arabs and the transfer to Israel of the more than 100,000 Jews now living in Iraq.

☆

Neither the Arab refugees nor any Arab Governments have replied in writing to Israel's offer to reunite Arab families broken up as a result of the flight of scores of thousands of Palestine Arabs from Israel last year, Moshe Pearlman, Israel Government spokesman, declared.

☆

Delegates attending the first country-wide conference of the women's division of the Mizrahi Labor Party in Tel Aviv heard the majority of speakers declare that the inclusion of women in the newly-passed government conscription law is "harmful to women's psychology and morale and will lead to disturbances in family life."

The majority of the speakers, however, voiced approval of mobilization of Israel women for agricultural training and settlement in farming colonies where, it was emphasized, they could also receive basic military training.

Most speakers at the session also urged Mizrahi laborite women not to join the world Mizrahi women's organization, but to maintain their independence within the framework of the Hapoel Hamizrachi organization.

☆

Irgun and Stern Group members who were invalidated in active service after November 30, 1947, are entitled to the same state pensions awarded to Haganah veterans and Israel Army servicemen, according to an invalids' pension law approved in the Knesset.

☆

Israeli Minister to Poland, Israel Barzilai, has paid a visit to J. Vierblowski, Acting Foreign Minister of Poland, to thank him for the Polish Government's

decision to allow Polish Jews to leave for Israel if they renounce their Polish citizenship and to discuss concrete plans for facilitating the emigration of the Jews.

☆

David Khennin, leader of the Israel Communist delegation attending the World Federation of Democratic Youth Congress in Budapest, delivered an address to the parley declaring that "British-American imperialism is the common foe of both the Jews and Arabs as well as of the working peoples." No other Israel delegate addressed the congress due to lack of time, although an address by a Mapai delegate was scheduled.

☆

Israel has become a member of the World Federation of United Nations Associations, it was announced at the group's first plenary session held in Rome.

The American Military Government in Germany has begun an investigation of the opening of a mass grave at the Dauchau concentration camp by German workmen of a contracting concern which was using the soil thus released for commercial purposes.

An MAG spokesman announced that the grave has already been ordered closed. He laid responsibility for the desecration of the site, at which was found a Star of David, on the Bavarian Government. He added that Bavaria had been warned three times in the past year or so to provide adequate care for the mass grave which is believed to contain the remains of 2,000 victims of the Nazis.

In New York, a telegram of protest was earlier sent to John J. McCloy, American High Commissioner for Germany, by Justice Meir Steinbrink, chairman of the Anti-Defamation League, and Frank Goldman, president of B'nai B'rith.

An editorial in the New York Times termed the German action "obviously offensive" and added that "it seems incredible that it could have been conceived even by those whose memories are untroubled by guilt or unharmed by twelve years of German history." The editorial insisted that the "least" that the German people could do—and something "the German people owe the world"—is to set aside as a "monument and a solemn reminder of the dignity of man" the place where these victims of Nazism rest.

HERZL LAID TO REST IN ISRAEL

THE El Al plane carrying the remains of Herzl from Vienna, landed at Lydda airport at 2 p.m. on August 16. It was escorted in by four fighters of the Israeli Air Force.

For a few brief, but thrilling minutes the plane circled over Haifa before continuing on its way to Lydda. When the hum of its motors was heard from the distance, sirens sounded, the ships in port joining in, and guns boomed.

Waiting to meet the plane was the Prime Minister, Ben Gurion and members of the Government, representatives of all parties in the Knesseth and the Jewish Agency and the World Zionist Organization, Brigadier Yaacov Dori, Chief of Staff, the Chief of Police, and representatives of the national institutions. Two lines of troops and police flanked the runway, presenting arms as the coffin was lowered from the plane.

The casket was covered by a silk tapestry made by Viennese women in 1935 in preparation, for this occasion.

The funeral cortege left the airport for Tel Aviv, where it was placed on a black-draped platform, backed by seven tall columns, each capped with a burning lamp.

The body lay in state in Tel Aviv for 12 hours outside the Knesseth, on a black draped catafalque.

Amber lights glowed from the top of seven tall pillars, forming a peristyle at the rear of the catafalque and symbolizing the seven-hour working day which was one of Dr. Herzl's ideals. Israeli flags fluttered from atop a row of tall poles standing in the road along Rehov Allenby leading to the Square, while the steps and the path to the raised platform, where the blue-and-white draped bier lay, was carpeted with verdant matting. Guards of honor in dress uniform, with swords, representing the various services, alternated on the platform, while all through the night rabbis in pairs followed each other to small tables on either side of the catafalque where they studied the Mishna. On the roof of the Knesseth, religious scholars recited psalms all night.

The first to pay tribute to Dr. Herzl shortly after the guard of honor placed

the coffin on the platform were national leaders, walking two abreast.

By midnight an estimated 150,000 men, women and children, including babes in arms, had moved past the casket and though the pressure eased, the stream continued. A series of barbed wire barriers had been erected across streets leading to the Square.

The special Herzl Day session of the Knesseth on this day was the best attended meeting it has had in a long while. Members wore holiday clothes. Conspicuously absent were the three Communist members, who were presumably demonstrating their opposition to Zionism.

Only two of Israel's current legislators had been contemporaries of Dr. Herzl and had known the founder of political Zionism personally. They were the Minister of Religions, Rabbi J. L. Maimon, 74, and Rabbi Mordechai Nurock, 64.

Mr. Sprinzak, the speaker, said that though Dr. Herzl would arrive in the coffin in which he lay for 45 years in Vienna, "we shall receive him as though he were alive—as he is alive in our hearts." He recalled that Dr. Herzl's last public utterance at the Sixth Zionist Congress was the vow: "If I forget thee, O, Jerusalem, may my right hand lose its cunning."

Mr. Ben Gurion opened his brief address with the analogy of Joseph, quoting from the Bible the story of Joseph's plea and Moses' fulfillment of it. He read the Bible story of the death of Moses whom he described as the greatest of Israel's leaders and prophets.

A stone monument will be erected over the remains of Herzl, the mortal, Mr. Ben Gurion said. "But the monument to Herzl, the immortal, is the State of Israel, which will be built up and will grow and become beautiful in the love of her sons and builders."

President Weizmann's Herzl Day message was read to the Knesseth by the speaker. Dr. Weizmann, who is in Switzerland, said, "for reasons of health I am fated to be outside the country on the day Herzl's remains are brought to eternal rest in the Jerusalem mountains. The soil of the fatherland is receiving into its

bosom the man who conceived the vision of the State that has become a reality. . .

"Let every man in Israel remember on this day Herzl's saying, 'If you will it is not a dream.' And the nation has willed it."

A caravan of almost a hundred cars with Government leaders, Knesseth members and other public figures escorted the Herzl bier to Jerusalem along a route similar to that taken by the founder of political Zionism during his pilgrimage to the Holy City 50 years ago.

The pall-draped coffin was removed at 5 o'clock before dawn from the square outside the Knesseth. There were still about a thousand people there, but the pressure had eased, and the atmosphere was subdued. The lights from the seven pillars behind the catafalque were dim, but the coffin and the guard of honor in full dress were lit up in the glare of spotlights.

In the shadow on each side of the platform, venerable rabbis continued to recite the Mishna, while the chant of Psalms was heard from the Knesseth roof. A powerful floodlight concealed on the beach behind the cornice sent a beam into the sky, symbolizing the eternal light.

Against the murmur of the surf in the background, the Cantor of the Tel Aviv Great Synagogue, Mr. Ephraim Rosenberg, and a choir chanted prayers, while two Air Force officers in full-dress uniform stood motionless with drawn swords extended forward on either side of the coffin.

After the prayers, the black draped military command car which served as the hearse drove up, with its escort of navy officers. Four army officers took positions behind the airmen flanking the casket and the six men then carried it onto the bier. Then, with flourishes of swords, the seamen took over.

Although it was still dark when the caravan set out for Jerusalem, there were many people still in the streets as the convoy moved slowly by the light of the waning moon and entered the street which bears Herzl's name. The procession skirted Jaffa, where Dr. Herzl spent much of his time during his visit to this

country, and picked up speed as it entered the highway to Jerusalem.

The dark night was changing to grey dawn when the procession reached the Mikveh Israel Agricultural School, where Dr. Herzl had his historic meeting with the Kaiser in 1898. The students, dressed in khaki work-clothes, lined both sides of the road, some carrying lighted torches and others holding flags. An arch of pine branches was erected across the highway, and the convoy slowed up as it passed through.

As the convoy proceeded, settlers came out from villages which had not been on the map when the Zionist founder covered that territory in 1898, and from settlements which had been visited by Dr. Herzl, such as Motza. Some kibbutzim which were not on the route of the procession took their entire populations out to the road.

Jerusalem was well prepared at day-break to receive the Herzl bier. All Government and national institution buildings, and many private dwellings, flew the national colors. A black catafalque festooned with greens were in readiness.

At 8 in the morning the Prime Minister and the other officials reached the Compound. They were followed by members of the special guard of honor composed of Cabinet Ministers, members of the Knesseth and veteran Zionists.

Shortly before 9 o'clock the convoy halted outside the Compound, and the coffin was borne to the platform.

From the balcony of the Jewish Agency building, Mr. Locker read a proclamation for the World Zionist Executive, beginning:

"We have been privileged today to bring to everlasting rest in the Eternal City the remains of our leader who envisioned our redemption at the beginning of the Zionist movement. . . ."

The Armed Forces guard presented arms, and the coffin was set down. Then the barriers were lifted to allow the public to pay their last respects. At first the rush was heavy, but military and civil police were effective in controlling the crowds.

For six hours, thousands of Jerusalemites filed past the coffin quietly, reverently and in good order.

By 3 p.m., the gates were closed and an hour was spent in preparations for the

last stage of the long journey from Vienna.

As the convoy wound its way through the streets, the people watched in silence. In the convoy were seven Zionist elders—the delegates of the first six Zionist Congresses. They are Dr. Broido, Dr. Meyer Ebner, Dr. Aharon Kaminka, Professor J. Klausner, Professor H. Loewe, Mme. Michel, and Dr. Isidore de Shalit, who was Herzl's private secretary.

The casket was escorted by a long convoy to the burial ground on the peak of Jerusalem's highest hill.

Army, Navy and Air Force officers in full-dress uniform bore the casket, which was covered by a pall, up the slope to the canopy. As they appeared over the crest, a hush fell over the assembly of 4,000 people seated on wooden benches forming a semi-circle before the tomb.

Directly behind the coffin walked a black-bearded Navy chaplain and the Chief Rabbi Herzog and Uziel; followed by the Prime Minister and Mrs. Ben Gurion, the Knesseth Speaker and Mrs. Yosef Sprinzak, the Minister of Communications and Mrs. David Remez, the Chairman of the Jewish Agency Executive and Mrs. Berl Locker, and Mr. and Mrs. Itzhak Gruenbaum. A short distance behind them marched Army, Navy

and Air Force aides.

Flags waved from a row of 40 poles and a blue and white canopy over the tomb was festooned with pine branches. The shaft of the tomb was surrounded by a disc-shaped stone flooring, with scalloped edges. This will become the base of a future monument.

Entwined pine branches attached to pulleys were placed under the coffin. While the choir of the Tel Aviv Great Synagogue chanted Psalms, the bier was slowly raised from the scaffolding to a height over the heads of the officers flanking the casket with drawn swords.

Then, to a blast of trumpets and the roll of drums, the coffin began its descent. It came down slowly. Some 4,000 pairs of eyes were glued upon it and at precisely eighteen minutes past five on August 17, Theodore Herzl's coffin finally disappeared from sight. Aides bent down and removed the pall which had covered the casket since its removal from Vienna.

After this, men and women from all the settlements in Israel were called up in small groups from the right and left. Each carried a small blue and white cloth bag containing earth. As they dropped the bags down the shaft, the clumps resounded across the hilltop.

ISRAEL IMMIGRATION SHARPLY REDUCED

*From a report by Eliab Dobkin,
Jewish Agency Executive.*

THE decrease in the rate of immigration from a peak of 30,000 in recent months to little over half that figure is mainly due to the fact that the main reservoirs of immigrants in Europe during the past few years are either drying up or being sealed off. A major source of immigrants in recent years were the D.P. camps in Germany and Austria. A problem of extreme acuteness only a little over a year ago, the camps will probably be emptied by the end of this month. The present expectation is that some 4,500 persons will arrive in Israel from the camps, leaving a total of 50,500 Jews in Germany and Austria who have not signified their definite intention to come to Israel. This number is distributed as follows:

The figure of 50,500 includes about 4,500 social cases and chronic invalids in Germany and 1,500 in Austria, half of

whom would like to come to Israel. They will be dealt with by a special body. Possibly between 5,000 and 7,000 of the Jews in the camps, who have not yet stated their intention of coming to Israel, will nevertheless immigrate during the coming year. Of the remainder, about 8,000 persons have applied to go to America, while the others evidently want to stay where they are.

During the past year, immigration from Eastern Europe—notably the Balkans—has been substantial. Two whole Jewries, those of Bulgaria and Yugoslavia, have been almost completely transferred to Israel. Between October, 1948, and August, 1949, a total of 35,000 Jews arrived in Israel from Bulgaria and 7,000 from Yugoslavia. The only Jews left in those countries today comprise a very small proportion of the former communities. A similar process of liquidation is now taking place in Czechoslovakia. So

(Continued on page 18)

NEWS OF THE CENTER

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday and Saturday evenings, September 23rd and 24th at 6:30 o'clock D.S.T. and on Saturday and Sunday mornings, September 24th and 25th at 7 o'clock. The Torah reading will commence at 9:10 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 2nd at 5:20 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, October 3rd at 7:00 A.M. The Yizkor service will be held at

of the organization and their families.

MRS. MORTON KLINGHOFFER,

President

MRS. M. ROBERT EPSTEIN,

MRS. JOSEPH LEVY, JR.

MRS. FRANK SCHAEFFER,

Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*

MRS. ISRAEL KAPLAN, *Secretary*

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. HARRY ZAKHEM,

Social Secretary

From the Center Staff

ON behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

10:50 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Sholom Secunda choir, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday mornings, October 3rd in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

THE sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday mornings, September 24th and 25th at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 2nd, at 5:20 P.M.

The services on Yom Kippur will begin Monday morning, October 3rd at 10:00 A.M.

Candle Lighting During High Holidays

CANDLES will be lit on Friday and Saturday evenings, September 23rd and 24th (Rosh Hashonah) at 5:34 P.M.

On Yom Kippur, Sunday evening, October 2nd, candles will be lit at 5:01 P.M.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

Junior Congregation Meets

Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Center Junior Clubs to Open Season

Saturday, October 22nd

ALL our Saturday night Junior Clubs will have their opening meeting on Saturday evening, October 22nd. The fol-

lowing groups are scheduled to open for the coming season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALETs—Girls in the upper grades. Young Judean and social program.

TZOFRIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Saturday and Sunday, September 24th and 25th (Rosh Hashonah) and will reopen on Monday morning, September 26th for women at 10:00 A.M.

The department will be open for men on Sunday, October 2nd from 10:00 A.M. to 2:00 P.M. and for boys from 2:00 to 4:00 P.M.; will be closed for the Yom Kippur holiday on Monday, October 3rd and will reopen Tuesday morning, October 4th for women at 10:00 A.M.

Personals

Dr. Jules B. Aaron, son of our Vice-President and Mrs. Hyman Aaron has completed his residency at the Kings County Hospital and is entering into private practice of Obstetrics and Gynecology in association with Dr. Jacob Halperin.

Mr. Benjamin Weiser was elected President of the Crown Heights Yeshiva.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talmisim from the following:

Mrs. Esther Halperin in memory of her husband, Mr. Israel Halperin.

Mr. Louis Halperin in memory of his brother Israel Halperin.

Mr. and Mrs. Robert Krauss in honor of the birth of their granddaughter, Judith Ilene.

Mr. and Mrs. David Levine in honor of the Bar Mitzvah of their son, Monroe I.

Mr. and Mrs. Maxwell W. Orland in honor of the Bar Mitzvah of their son, Burton Ira.

Additions to Library

The following books have been added to our Center Library and are ready for circulation:

A Dreamer's Journey—M. R. Cohen

The Description of American Democracy—R. F. Nichols

Shalom Means Peace—Robert St. John

Shalom Aleichem Panorama—Melech Grafshein

Religion, Diet and Health of Jews—J. Ida Jiggetts

A Short History of Jewish Art—H. Roseman

Albert Einstein—Elma E. Levingu (Juvenile)

The World of Emma Lazarus—H. E. Jacob

A History of Palestine—James Parkes

Jewish Merchant Adventurers—Louis Rabinowitz

Window On the World—Edmund de Rothschild

The Music of Israel—Peter Gradenwitz

The Zionist Idea—Joseph Heller

In Search of a Future—Maurice Hindus

The Twelve Prophets—Rev. Dr. A. Cohen

Isaiah (Sancino)

The Young Married Group

EARLY this year the Young Married Group was formed to fill the gap that existed between the Young Folks League and the "elder" members of the Center. During the year we succeeded in making an auspicious beginning. Many sessions were devoted to a careful consideration of the type of program which should be followed. We agreed that one encompassing social, cultural and educational activities would best answer our needs. The program for the coming season ranges from debates to dances, and we can assuredly look forward to an interesting and enjoyable year with the YM.G.

Possibly, there is still some confusion as to just what constitutes membership. Our meetings are open to: Center Mem-

bers; Children of Center Members (who intend to join themselves); Friends of Center Members (who are contemplating membership in the Center).

Although an age limit has been set, those who are young in heart and mind are invited to join us.

HERBERT CARR, *President*.

Junior League News

THE Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. All boys and girls in college are most cordially invited to join.

The Hebrew School

THE Hebrew School held its opening session on Monday, September 12, 1949. The elementary and high school departments were officially opened on Sunday, September 18, 1949. A large registration was reported in all branches of the school. Registration will continue daily from 10 to 6 and on Sunday mornings.

The schedule for the Hebrew School is as follows:

Class 1A-1, Mrs. Paula Weinreb; 1A-2, Mrs. Rebecca Rosenstein; 1A-3, Mrs. Jean Beder; 1A-4, Mr. Hyman Campeas; 2A-1, Mrs. Evelyn Zusman; 2A-2, Mr. Samuel Edelheit; 2A-3, Mr. Leo Shpall; 3A-1, Mr. Campeas; 3A-2, Mrs. Zusman; 3A-3, Mr. Irving Gabel; 4A-1, Mrs. Beder; 4A-2, Mr. Murry Gabel; Class 5, Mr. Edelheit and Class 6, Mr. Shpall.

The following teachers are assigned to the Sunday classes and to the high school department:

Kindergarten, Mrs. Bertha Wiener; Class 1, Mrs. Paula Weinreb; 2A-1, Mrs. Judith Soddin; 2A-2, Miss Mildred Mogilensky; 3A-1, Miss Laura Sorscher; 3A-2, Miss Hannah Wiedman; 4, Mr. Jacob Grumet; 5A-1, Miss Dora Muhlbauer; 5A-2, Miss Judith Eisenberg; 6, Mrs. Dorothy Ross; 7A-1, Mrs. Dorothy Fradkin; 7A-2, Miss Selma Kanarek; 8, Mrs. Mimi Alter; Post Bar Mitzvah Class, Mr. George Epstein; Pre-Consecration Class, Mrs. Nellie Cohen; Consecration Class, Mrs. Laura Rubin; Post Graduate Hebrew Class, Mrs. Nellie Cohen and Senior Group, Mr. Irvin Rubin.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BIRMAN, JACK
Res. 990 President St.
Bus. Lumber, 170 Stewart Ave.
Married

BESSIN, Miss ELEANOR
Res. 279 East 92nd St.
Proposed by Eleanore Klein,
Sylvia Lichtman

BLOCK, DR. IRVING R.
Res. 211 Legion St.
Bus. Physician, Same
Single
Proposed by Ben R. Berke,
Abe Mann

BOOTH, BENJAMIN H.
Res. 959 Park Place
Bus. Attorney, 11 W. 42nd St.
Married
Proposed by Frank Schaeffer,
Edw. Amsterdam

BRESNICK, LEWIS
Res. 1372 Carroll St.
Bus. Mdse. Credit, 19 W. 31st St.
Married
Proposed by Morton Klinghoffer,
Louis Kotimsky

DELMAN, JAY J.
Res. 489 Howard Ave.
Bus. Appliances, 1619 Bedford Ave.
Single
Proposed by Milton Reiner

DURST, Miss JEANNE
Res. 1010—49th St.
Proposed by Ruth Post,
Rose Kirschenbaum

ELIASOFF, MANUS
Res. 693 Montgomery St.
Bus. Investigator, 270 Broadway
Married
Proposed by Morris Groden,
Maurice Bernhardt

GOLDBERG, DR. MORRIS C.
Res. 342 Floyd St.
Bus. Physician, Same
Married
Proposed by Dr. Maurycy Silber,
Dr. Solomon Miller

GOLDSTEIN, ARNOLD
Res. 1493 President St.
Bus. Cigars, 1549 Broadway
Single
Proposed by Sol Rosenberg,
Myron Sanft

GREENBERG, SEYMOUR
Res. 688 Midwood St.
Single

HAUSMAN, MARTIN
Res. 659 Ashford St.
Bus. Poultry, 661 Ashford St.
Single

KAMINSKY, SIDNEY S.
Res. 679 Montgomery St.
Bus. Car Sales, 350 St. Nicholas Ave.
Single
Proposed by Charles Dilbert,
Herman Rothenberg

KAPLAN, HERBERT K.
Res. 1562 Carroll St.
Bus. S. Klein Dept. Store
Single
Proposed by Rhoda Stern,
Milton Reiner

KATZ, Miss BEATRICE
Res. 292 Glenmore Ave.
Proposed by David Price,
David Rosenberg

KIMMEL, HAROLD
Res. 579 Midwood St.
Bus. Artist Booking, 630—9th Ave.
Single

KLEINMAN, Miss MOLLIE
Res. 199 Powell St.

LEVY, ABRAHAM
Res. 750 St. Marks Ave.
Bus. Metal, 379 DeKalb Ave.
Married
Proposed by Dr. J. Schwartz,
Dr. R. Finkelstein

LEVY, HARRY
Res. 1946 Bergen St.
Bus. Dispatches, 385 Flatbush Ave.
Ext.
Single

LENETT, ALBERT
Res. 1015 Washington Ave.
Bus. Dresses, 1375 Broadway
Married

LINICK, SAMUEL
Res. 378 New York Ave.
Bus. 16 Court St.
Married
Proposed by Abe Mann

LOEB, MRS. MILDRED
Res. 260 Rochester Ave.
Proposed by Center Academy

LUSTIG, EDWARD
Res. 240 Crown St.
Bus. Insurance, 317 W'ycckoff Ave.

Widower
Proposed by Hymen Krasna,
Dr. Henry M. Ellen

NISSENBAUM, Miss FAY
Res. 441 Hopkinson Ave.

ROBBINS, Miss NORMA CAROL
Res. 10 Argyle Road
Proposed by Nat Gurwitch,
Morty Weinberger

SCHENBERG, MAX
Res. 441 Brooklyn Ave.
Bus. Auction, 732 Flushing Ave.
Married
Proposed by Jos. Scheinberg,
Leo Kaufmann

SCHLAKMAN, SOL
Res. 31 East 54th St.
Bus. Furs, 155 W. 29th St.
Married
Proposed by Samuel Chasin,
Morris Wolf

SCHULMAN, Miss HELENE L.
Res. 1389 Carroll St.
Proposed by Nat Gurwitch,
Morty Weinberger

SCHULZ, Miss HARRIET
Res. 1546 St. Johns Pl.
Proposed by Paula Klein,
Ruth Post

SCHWARTZMAN, CHAS. I.
Res. 175 East 54th St.
Bus. Radios, 37-06—36th St.
Single

SILVERSTEIN, MILTON
Res. 181 Legion St.
Bus. Dry Cleaning, 102-09—159th
Road
Single
Proposed by Ben R. Berke,
Abe Mann

SILVERSTEIN, MURIEL
Res. 181 Legion St.
Proposed by Ben R. Berke,
Abe Mann

SINGER, HARRY
Res. 1492 Pitkin Ave.
Bus. Purchasing, 111 E. 16th St.
Single
Proposed by Jerry Gellerstein

TANNENBAUM, PHILIP
Res. 130 East 59th St.
Bus. Bakery, 1108 Rutland Rd.
Married
Proposed by Samuel Chasin,
Morris Wolf

WEISER, LIONEL JONAS
Res. 690 Empire Blvd.
Bus. Bd. of Transportation
Single

Proposed by Martin Karlin,
Marvin Weiss

WERNOW, JEROME
Res. 461 Stone Ave.
Bus. Auto Radiators, 50 Arlington
Ave.

Single

ZAGELSTEIN, Miss FRIEDA
Res. 1692 Union St.
Proposed by Muriel Goldsmith,
David Rosenberg

ZILBERMAN, Miss VIVIAN FRANCES
Res. 100 Fenimore St.
Proposed by David Price,
David Rosenberg

Additional Applications

CORWIN, SEYMOUR S.
Res. 372 Brooklyn Ave.
Bus. Accountant, 50 Broad St.
Married
Proposed by Irving Ehrlich,
David Fox

FARBER, Miss CYNTHIA B.
Res. 129-31 Amboy St.

JOSEPHSON, LOUIS
Res. 1156 Union St.
Bus. Sprinklers, 155 Quincy St.
Married

LEIBOWITZ, Miss MIRIAM
Res. 1574 Union St.

NISSENBAUM, Miss FAY
Res. 441 Hopkinson Ave.

PILZER, ELIAS
Res. 150 East 18th St.
Bus. Slipcovers, 102 Madison Ave.
Proposed by Center Academy

ROBERTS, ALBERT
Res. 1425 E. 52nd St.
Bus. Construction, 110 W. 40th St.
Married

ROSEN, DR. SAMUEL H.
Res. 10 E. 92nd St.
Bus. Dentist, 377 Utica Ave.
Married
Proposed by Joseph Sherman

SCHNELL, FREDDIE
Res. 125 Eastern Pkwy.
Single
Proposed by Mrs. L. Schnell

STEIN, BERNARD
Res. 1322 St. Marks Ave.
Bus. Publishing, 111 E. 16th St.
Single

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

WITH the forthcoming Yom Kippur night cocktail party we shall mark the official opening of our fall season.

Our program committee has not lost sight of the more serious aspects of our Jewish interests. Our programs will seek to reflect the effort we are all making—consciously or otherwise—to be more positively identified with Judaism.

Whenever possible we shall draw upon our own membership for talent (of which there is much) so that we shall be learning from each other the art of being better Jews as well as better Americans.

On Saturday, October 1, we shall have the opportunity of attending services at the Center in the main synagogue wholly conducted by our own members. It is my hope that this service will inspire many of you to participate, to an ever increasing extent, in the religious life of our institution.

May I take this opportunity to extend to all of you, on behalf of the officers and executive committee members, and myself, best wishes for a glorious New Year.

—MILTON REINER,
President.

Coming Events

Oct. 3: Yom Kippur night cocktail party. No admission charge. Please do not bring guests. We cannot accommodate more than our own members.

Oct. 11: Succoth Celebration—A program in keeping with the spirit of the holiday will be presented. Details will be announced through a later *Bulletin*.

Oct. 18: Quiz program, with audience participation.

Oct. 25: Discussion of the functions of the Y.F.L. in relation to the other groups within the Center.

Y. F. L.'s First Party

The Young Folks League of the Center is opening their fall season with a Cocktail Party to be held in the Dining Room of our building on Monday evening, October 3rd (Yom Kippur Night) at 9 o'clock. Only members presenting their membership cards are cordially invited to attend.

ISRAEL IMMIGRATION

(Continued from page 14)

far 16,500 Jews have arrived from that country in the recent past, and it is expected that another 4,000 will follow in the near future.

The position with regard to the other East European countries is not satisfactory. Zionist activity has been officially prohibited in Rumania and Hungary. Immigration from Rumania and Poland has been restricted to between 100 and 250 aged people and invalids per month from each country. Lately the press has reported that the Polish government has decided to increase the number of Polish Jews allowed to proceed to Israel. The ban on emigration from Rumania, however, is still in force.

Some of the Zionist leaders in Hungary are still being held in custody on the charge of organizing the departure of Jews from that country in defiance of the law.

The Jewish people cannot agree to the imposition of a blockade upon the 600,000 Jewish inhabitants of Eastern Europe, many of whom ardently wish to come to Israel.

The proportion of immigrants from Near Eastern countries is growing. During the past few months there has been a considerable immigration from Morocco.

Immigration from Tripolitania and other parts is growing. It is expected that between now and the end of the year a total of 45,000 to 50,000 Jews will arrive. Jews from Tripolitania and Turkey probably heading the list.

RELIGIOUS PERSUASION OR CORRECTION

(Continued from page 3)

change. They forget that the voice is the voice of Jacob. Their misguided idealism, if successful, can only succeed in creating sects of inverted Jewish Marranos, Jews who are outwardly Jews, who observe the law "to conform," but who inwardly will find everything Jewishish distasteful.

In this season of repentance they should take to heart the warning and admonition of the great Chassidic leader, the Bratslaver, "Be wise in your reproof lest you do more harm than good."

—M. S.

PAGING SISTERHOOD!

OUR Sisterhood begins a new period of activity after having completed a season of unusual progress. Our efforts clearly manifested the high spiritual and cultural values we have sought to inspire in our women.

Sisterhood comprises approximately 1800 members. Our accomplishments may be listed as follows: Firstly, in celebration of the establishment of the new State of Israel, Sisterhood sent the United Jewish Appeal a generous sum of money to help the infant nation grow fast. The Red Mogen David also benefited greatly from our efforts. Our SOS contributions in service, commodities and money were the envy of the borough, for which we are deeply grateful to Shirley Gluckstein, who, with the aid of her capable co-chairman, Jeannette Richman, supervised most successfully a campaign of large proportions. The drive for aid in the building of a new Hillel clubhouse at Brooklyn College found a kindred response from our Board. Our national endeavors included active co-operation in the March of Dimes Drive, and, under the leadership of Mollie Meyer, Sisterhood made considerable contributions to the Red Cross.

Our larger philanthropies involved strenuous efforts. In October, through the magnificent work done by Chairman Lillie Levy, the Federation of Jewish Philanthropies received thousands of dollars from our women. The drive for the UJA, spearheaded by "Hershey" Kaplan, chairman, and Lillie Lowenfeld, Special Gifts chairman, met with generous response on the part of our women. Our Torah Fund chairman, Bea Schaeffer, aided by her co-chairmen, Sarah Kushner and Mollie Markowe, was responsible for our overwhelmingly successful Luncheon in March. Financially and socially it was one of the nicest functions Sisterhood has ever arranged. The Annual Mother-Daughter Fashion Show and Luncheon, in October, under the deft chairmanship of Sarah Epstein, whose co-chairmen were Lillie Levy and Dorothy Wisner, also merited similar recognition as an outstanding event. In the Women's League, our Sisterhood has become the leading constituent member of the national body. In February we entertained the Brooklyn

Branch of the League, and over 400 women, members of over 25 Brooklyn Sisterhoods, enthusiastically acclaimed the program. Our members attended the Chanukah Luncheon of the League in December, and all-day conference in May of the Metropolitan Branch, when Lil Lowenfeld, our past President, was elected Vice-President of this regional body.

Smaller, though none the less beneficial, were the local recipients of our efforts, like the annual presentation of Bibles and books to the graduates of all Center schools, Bar Mitzvahs and Consecrants; other beneficiaries were the National

OFFICERS OF SISTERHOOD

Mrs. Morton Klinghoffer—President
Mrs. M. Robert Epstein—Vice-President
Mrs. Joseph Levy, Jr.—Vice-President
Mrs. Frank Schaeffer—Vice-President
Mrs. Hyman Rachmil—Treasurer
Mrs. Israel Kaplan—Recording Secretary
Mrs. Benjamin H. Wisner—Corr. Secy.
Mrs. Harry Zakhem—Social Secretary

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Mrs. Philip Brenner	Mrs. Isador Lowenfeld
	Mrs. Maurice Bernhardt

HONORARY DIRECTORS

Mrs. Hannah Greenblatt	Mrs. L. J. Levinson
Mrs. David Halpern	Mrs. Israel H. Levinthal
	Mrs. Samuel Rottenberg

Conference of Christians and Jews, Community Associations—Districts No. 25 and No. 27, Yemenite Jews, Pro-Falasha Committee, Jewish Sanitarium for Chronic Diseases, Brooklyn Home for the Aged, Beth Jacob World Organization, Yeshiva University, the Tillie Memorial Free Burial Society, the New York Public Library Centennial Fund, prayerbooks and gifts to Displaced Persons, Visiting Nurses Service, Jewish Statistical Census Bureau, Brooklyn Juvenile Guidance Center, and the Jewish Braille Institute. For Jewish Day for the Blind, held in May, over \$350 from the sale of merchandise was raised by Mesdames Elias Bernstein, Hannah Stark, Julie Kabram, Bess Danciger and Bertha Zirn. As for the Kiddush arranged by Sisterhood each month for the Junior Congregation, the call for sponsors has been oversubscribed so much so that, more recently, we have had to plan two in a month. Sponsors this year included Mr. Brukenfeld, Mesdames Leo Kaufmann, S. Katz, H. Gross, G. Ostow, H. Jaffe, A. Green, J. Kushner, J. Fuchs, B. Levitt, L. Shpall, Irv. Rubin and M. Klinghoffer.

Other Committees which functioned most satisfactorily were the Night of Stars, led by Gert Ostow, the Federation of Jewish Women, whose delegates, Rose Wiener and Bea Schaeffer, reported on proceedings.

I am deeply grateful for the understanding support given me by my Staff and Executive Board. I wish to pay especial tribute to Mildred Levine, one of our Vice-Presidents, who resigned because of responsibilities far too many for even a capable leader like herself. As Vice-President and Chairman of the Program Staff, she has made a place for herself in Sisterhood which her occasional absence will not obliterate. Many were the services rendered by Sarah Epstein and Lillie Levy. I am proud to say that they have done their jobs, and done it well. Bea Schaeffer, Recording Secretary, was of invaluable assistance. To Mrs. Rachmil, our perennial Treasurer, I owe so much, and Lillie Zakhem and Dorothy Wisner, Social and Corresponding Secretaries respectively, have given me equally fine encouragement. Sisterhood is indebted to Hattie Roth, Nominating Committee Chairman, who, together with her staff, selected to serve for the next year.

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Morris Rubin

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year
to all their relatives and friends

Mr. and Mrs. Isaac Schrier

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

MR. and MRS.

PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year



60 DIVISION STREET, N. Y.

OUR ONLY STORE

A HAPPY NEW YEAR

from

**RATNER'S
RESTAURANT**



138 DELANCEY STREET

NEW YORK CITY

Mr. and Mrs.

HYMAN AARON

Children and Grandchildren

Mr. and Mrs.

JOSEPH I. AARON

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

Mr. and Mrs.

HAROLD CANTOR

226 New York Avenue

Dr. and Mrs.

MAX DANNENBERG

1464 Eastern Parkway

Mr. and Mrs.
LOUIS GREENFIELD
422 Crown Street

MR. and MRS.
HENRY H. GROSS
751 St. Marks Avenue

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

DR. and MRS.
WILLIAM H. HYDE
857 Eastern Parkway

Mr. and Mrs.
JULIUS LEVENSON
225 Eastern Parkway

MR. and MRS.
IRVING BALMUTH
AND FAMILY
769 St. Marks Avenue

MR. CHARLES BLACHER
AND FAMILY
20 Plaza Street

MR. and MRS.
MORRIS BRUKENFFELD
1276 President Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
ABE FELDMAN
919 Park Place

MR. and MRS.
ISIDOR FINE
AND FAMILY

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

HELEN and ED
GERSEY STATIONS, INC.
259 Empire Blvd.

MR. and MRS.
JOSEPH GLAUBMAN
919 Park Place

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
SAUL GRAFF
AND FAMILY
486 Brooklyn Ave.

DR. and MRS.
DAVID KERSHNER
95 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Lefferts Avenue

MR. and MRS.
JULIUS KUSHNER & SONS
798 Montgomery Street

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MISIKOFF BROS.
1406 Pitkin Avenue

MR. and MRS.
SAMUEL L. POMERANTZ
AND FAMILY
1304 President Street

MR. and MRS. A. E. ROTHMAN
ROTHMAN'S INN
285 Kingston Avenue

MR. and MRS.
NATHAN SALWEN

135 Eastern Parkway

MR. and MRS.
NATHAN WEISS
AND FAMILY

399 Ocean Parkway

MR. and MRS.
SAMUEL WEISS
AND FAMILY

603 Empire Boulevard

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

RABBI and MRS.
ISRAEL H. LEVINthal

RABBI and MRS.
MORDECAI H. LEWITTES
AND DAUGHTER

RABBI and MRS.
MANUEL SALTZMAN
AND DAUGHTER

ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
JOSEPH M. BAUMOL, *Rabbi*

MR. and MRS.
HERMAN ATLAS
and family
311 Albany Avenue

MRS. SAMUEL BARNETT
MR. and MRS. HERBERT BARNETT
AND DAUGHTER
MR. and MRS. SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.
RUBIN BELFER
426 Eastern Parkway

DR. and MRS.
HARRY BERMAN
1408 President Street

MR.
LOUIS BLANKSTEIN
AND FAMILY
762 St. Marks Avenue

MR. and MRS.
LOUIS BRENNER
AND FAMILY
Harriman, New York

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
ELIAS BURROS
985 Park Place

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

MR. and MRS.
CHARLES DILBERT

MR. and MRS.
JACOB S. DONER
AND FAMILY

MR. and MRS.
BENJAMIN DUBROW
AND FAMILY
706 EASTERN PARKWAY

MR. and MRS.
SAMUEL EDELHEIT

MR. MAX FABRIKANT

441 WEST END AVENUE

DR. and MRS.

DAVID FARBER

865 Eastern Parkway

MR. and MRS.

JOSEPH FELDT

AND FAMILY

855 Ocean Avenue

DR. and MRS.

REUBEN FINKELSTEIN

576 Eastern Parkway

MR. and MRS.

HARRY A. FREEDMAN
AND THEIR CHILDREN

135 EASTERN PARKWAY

MR. and MRS.

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OLDEST BIBLICAL MANUSCRIPTS

(Continued from page 10)

Bible in any language; the Commentary on Habakkuk; a manual of discipline of a minor Jewish sect which existed at some time in the first or second century B.C., and a fourth scroll, which has not yet been opened.

2. Scrolls obtained by Prof. Sukenik have proved to be of first importance. They came from the same cave and include, according to information which has reached this country, the following: "The Scroll of Thanksgiving Songs," three manuscript documents of hymns of thanksgiving which were wholly unknown heretofore; a scroll of "The War Between the Children of Light and the

Children of Darkness," in which there is an account of the battle formation used by the Jews in a period probably before the Maccabeans, and which tells of stone-slingers, cavalymen and methods of celebrating victory; a part of the Book of Isaiah, which shows that the manuscript was identical in text and spelling with the Masoretic version, the standard Hebrew version of the Bible.

3. Fragments of manuscripts which are from the Book of Leviticus, the oldest so far discovered from the cave; and from Genesis, Deuteronomy, Judges and Jubilees, an Apocryphal book.

ESTABLISHING A FACTORY IN ISRAEL

(Continued from page 4)

prompt attention and approval. Our machinery was cleared through customs without any difficulty or delay.

We met several American industrialists in Israel who had shipped machinery and equipment without previously obtaining the required permits. These people naturally ran into difficulties, but the Government recognized that some of them were not aware of the existing regulations and subsequently gave them clearance.

Our firm has a definite understanding with the Israeli Government enabling us to withdraw our capital within a reasonable length of time. We are quite pleased with the arrangement because, in comparison with investments I have made in three South American countries, the rate of capital withdrawal is quite favorable.

We also had occasion to discuss labor relations with the recognized groups and we found an apparent willingness to lend every possible assistance to make our venture a success. In addition, the Rehovoth Local Council, in whose area our plant has been established, was extremely helpful in assisting in the acquisition of the factory building and seeing to it that the necessary utilities for the efficient operation of the plant would be available. We also found that Israeli tax laws compared favorably with those in the United States, as far as corporations are concerned.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

OCTOBER, 1949 — HESHVAN, 5710

No. 7

AN UNAMERICAN ACTION

THERE is universal regret and censure at the failure of the Senate to pass a liberalized D.P. bill. Why? The facts supply the answer. In 1948, the Displaced Persons act was passed allowing 205,000 European refugees to come to the United States. This measure was so hedged about with restrictions and limitations concerning the origin and occupations of the refugees as to render it discriminatory in the extreme, and it virtually cancelled out the benefits that were intended. Six months ago, in response to popular appeal, a new bill was introduced seeking to liberalize the previous one, and authorizing an increase of 134,000 of the victims, making a total of 339,000. The House, by an overwhelming majority, passed the proposed measure.

This action was supported by public opinion because it brought consolation and new life to bruised and broken people in Europe. The bill, however, remained buried in committee until the closing days of Congress. When Senators decided that it be brought up for a vote in the Senate, opposition developed, resulting in a filibuster against the bill. Finally, a motion was adopted to recommit it to the Judiciary Committee, a move characterized by Senators friendly to the measure as "nothing but a method of burial."

What arguments were advanced against the new bill? It was denounced with words like "just political," "why all the haste?" "it will flood the country with aliens." The Legislative Director of the American Legion opposed the bill on the

ground that those in the D.P. camps are not really war victims and merely wish to "take advantage of the situation." He further stated that the Legion is against "special interest groups," and commented that the Legion had approved the U.N. partition plan for Palestine, because those who wished to go there should be assisted to do so.

Thus a measure which should have

found generous support was killed by ignorance and bigotry. America, which boasts of a tradition of providing asylum to the persecuted, has accepted fewer refugees than its proportional share. Now there is a distressing quibbling over a slight liberalization of an existing law.

Let us hope "that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment."

—L. J. G.

A HUMILIATING SPECTACLE

THE scene is a familiar one to those riding the city subways. A young man or girl carrying a *pushka* (collection box), stops in the center of the car and rattles off a briefly rehearsed speech running somewhat as follows: "Thousands of our brothers and sisters are languishing in the Displaced Persons camps. Where else can they go to except Israel? The State of Israel is the only country in the world that has doubled its population in less than a year. Help!" The box is then carried around and the subway riders, among them non-Jews, throw in their pennies, nickels, or dimes, thereby feeling satisfied that they have contributed their just share and helped unfortunate homeless Jews to find a refuge in Israel.

The passing of *pushkas* in the subways or other public places, whether the money derived therefrom is for "traditional" purposes or new causes, is a humiliating spectacle which adds little to our self-respect as Jews. They are the relics of an old practice in raising funds, and the

sums obtained are trifling compared with the quotas assigned to American Jews in recent years for overseas needs. When a United Jewish Appeal plans to raise 250 million dollars in a single year, of what value are the extra few dollars extracted from subway riders by such disgraceful means? If Jews are to be equal to the gigantic task of financing the immigration of homeless Jews to Israel, much higher standards of fund-raising must prevail.

Some means ought to be found to ban these nuisance collections for the sake of our own self-respect and in the interests of the holy cause they seek to help.

—J. G.

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MORRIS
ADLER

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

FAITH AND DISILLUSIONMENT

THIS month happens to mark an anniversary in my ministry, and I cannot forego the opportunity to express some thoughts which this event inspires. It was just thirty years ago—on a pleasant evening in October, 1919—that a committee called at my home to extend the call to become Rabbi of the *proposed* institution to be known as the Brooklyn Jewish Center. I emphasize the word "proposed" because there was as yet no institution, no building—just a dream, an ideal. The committee represented a very small group, literally a handful of men—but men with a grand vision and unbounded enthusiasm.

Some of the members of this committee, and of the group which they represented, are, alas, no longer in the land of the living. But, happily, some of them are still with us and—like the ever youthful Samuel Rottenberg, who headed the committee—and are still active and devoted to all the work in which the Center is engaged.

It was quite daring on my part, then a young man, to join my lot with a group who had nothing to offer but a dream. But I was instantly carried away by the holy enthusiasm with which they spoke and the zeal with which they planned their work.

The story of the progress of that venture is known to all our members. The

ideals which the Center espoused fired the imagination of all the people in our community. The membership grew rapidly, first in the hundreds, and then progressed to the remarkable achievement of twenty-five hundred families—all united to carry on the program of activities which are constantly being planned for the strengthening of Jewish life and for the advancement of our faith and ideals in our community.

Despite the undreamed-of growth of the Center and the many contributions which it has made to every worthy cause, I must admit that there are times when a feeling of discouragement takes hold of me. I had hoped that we would succeed in transforming the actual life pattern of the individual Jew, that we would be able to make every Jew *more Jewish* in his daily life. But the task seems so difficult that often one is seized by a spirit of frustration. Jews will give money when an appeal for a good cause is made, they will even give of their time and effort to work for various causes and needs. But to get Jews to adopt again the old Jewish habit of Talmud Torah—of actually studying Jewish teachings, reading Jewish books, feeding their minds on the rich Jewish cultural heritage—that appears to be asking too much. To get Jews to adopt again the old Jewish

practice of *Tefillah*—actually to give up a Sabbath eve or Sabbath morning to Synagogue worship; or to readopt the *Mitzvot Maasiyot*, the practising duties in everyday life, the enriching of the home with the ceremonials and rituals that are the poetry of our faith—all this is so difficult to achieve!

And yet we dare not—and, certainly, a spiritual leader dare not—yield to pessimism and discouragement. We have to have faith that eventually people will understand and pay heed to the call of duty. In such moments of apparent disillusionment, I think of the beautiful comment which our ancient Rabbis applied to Moses. They noted that Moses' plea: *Hen lo ya'aminu li*, "Behold, they will not believe me nor listen to my voice," and God's words to Moses: *Hen korvu yomecho lomus*, "Behold, thy days approach that thou must die," begin with the same word *Hen*—to teach us that at the very moment when Moses lost faith in his people because they would not listen to him, in that very moment the days of his death were approaching. A leader, especially a religious leader, dare never surrender his faith that eventually his people will heed his words.

And that faith sustains me today after thirty years of preaching and teaching. I realize that our task is yet in the beginning stage, and that we must accomplish it if Jewish life in our community is to grow and develop, and if our Center is to be worthy of all the efforts, labor and sacrifices which have been put into it during these three decades.

And so, on this anniversary of my Center Rabbinate, I want to rededicate myself, and to ask you—the members of the Center—to rededicate yourselves with me—to the holy tasks which still need to be performed. *Ben sbeloshim lako'ach*, "At thirty," say the Rabbis, "one is to achieve strength and power." May this thirtieth anniversary mark new strength and added power in our future endeavors to fashion Jewish lives that shall reflect honor and glory to our people, to our faith and to our God!

Israel H. Ben-Zvi

NEW INDUSTRIAL AREA FOR ISRAEL

ISRAEL'S second largest industrial center—Haifa is the largest—is now under construction on a 275-acre site southeast of Nathanya, a seaside resort 17 miles north of Tel Aviv. The area was allotted to the Municipality of Nathanya by the Government. Over twenty industrial firms have already submitted plans representing initial investments of \$2,100,000 (mostly in foreign capital) to establish plants in the Center, which will be second only to Haifa. These include a factory for electric bulbs, a

penicillin and biological products plant, a machine factory, a metal products plant, and factories for the manufacture of shoes, building materials, textiles, and other products.

Overall plans for the Center provide for a 25-acre park with sports grounds, swimming pool, recreation rooms and library. Water mains have already been laid and the road system is under construction. The construction cost, excluding any of the plants, will amount to almost \$1,000,000.

The following is the first installment of a survey of Israel prepared by a member of the staff of the Economic Department of the Jewish Agency in New York.

THE State of Israel is roughly 7,200 square miles (about 4,600,000 acres) carved out of the 10,000 square miles of the former area of Palestine. It is about as large in area as the State of New Jersey.

Israel's boundaries today are based primarily on the UN Partition Plan of November, 1947, as amended by a series of armistice agreements with the neighboring Arab states.

Israel is a land of mountain and plain, desert and valley, lake and seashore. Fruitful land stands side by side with stretches of desert—land which was once productive and which is again becoming so in the hands of the people of Israel.

From the fertile coastal plain, the land rises eastward to the Judean heights—altitude 3,000 feet around Jerusalem—and then drops to the Jordan Valley, the deepest depression in the world. To the south lies the great Negev desert. In the north, there are the Hills of Galilee and the Jezreel valley, reclaimed from deadly malarial swamps into fine agricultural land. The Jordan Valley and the Dead Sea—the latter rich in mineral resources—are found in the eastern part of Israel.

There are large tracts of land in various parts of Israel, sparsely populated and hardly cultivated which, by scientific methods, can be intensively farmed. Constant research is continually increasing agricultural production in areas now under cultivation.

The country has four climatic areas. The coastal plain is warm and moist in summer, mild in winter, and tempered by westerly winds from the Mediterranean. Rainfall is plentiful except for the summer months, and there are relatively small daily and annual variations of temperature.

The Jordan Valley is hot and dry, without tempering sea breezes in the summer, but in winter it has a perfect resort climate. There are large daily and annual ranges of temperature.

The Negev is hot and dry in summer and cold and dry in winter, with a large daily and annual range of temperature.

An Official Description That Answers All Essential Questions

A GUIDE TO ISRAEL

By P. BERNARD NORTMAN

Ingredients for cement and lime are plentiful.

Other of the country's natural resources include important fishing grounds, peat and papyrus. Oil deposits believed to be in the Negev have not yet been tapped.

Potentially, Israel has ample sources of electric power. The country has water resources which, if developed through the proposed Jordan Valley Authority or some other power development plan, can provide both industry and agriculture with plenty of power at reasonable cost. At present Israel's electric power is obtained from generators fed by fuel oils.

Israel is surrounded by or has access to countries with materials which can be obtained at low transportation cost. Cotton and manganese ore, phosphates, zircon ore, sodium carbonate are available in Egypt (transportation distance: 175

The hill regions, comprising Jerusalem, the Samarian hills and Galilee, are cool and dry in the summer and cold in winter. Winter rains are plentiful. There are large daily and annual variations of temperature.

The variations in the climate and temperature in Israel result in different types of crops and a different harvesting time for each of these areas.

Israel is far from self-sufficient in raw materials. However, the country does have certain important resources and others are easily available in nearby countries.

The Dead Sea contains one of the world's richest chemical deposits. Here magnesium bromide and the principal chlorides—potassium, sodium, magnesium and calcium—are found in huge quantities. Elsewhere in the country there is bituminous lime-slag, while manganese, baryte, feldspar and sulphur are known to be available in commercial quantities.



The famous King David Hotel in Jerusalem. One of Israel's urgent needs is more hotels.

miles). In Cyprus (170 miles) are found large deposits of pyrites, asbestos, magnesite, chromium ore. In Transjordan, large deposits of high-grade phosphate are to be found. Pyrites, asbestos, manganese, copper, and lead are also to be bought in Greece (500 miles). Chromium, lead and zinc are available in Turkey (280 miles). Nickel can be bought in French Morocco (1,800 miles). Crude oil is in Iraq (175 miles). Italy (1,000 miles) can supply sulphur and asbestos.

Access to the materials in some of these countries will, of course, depend on peaceful settlement of outstanding political problems.

The people are the most treasured resource of Israel. In its human element, the State of Israel possesses the most important requirement for a prosperous, expanding and diversified economy. The country is composed of Jews who have come from all corners of the globe, bringing with them diverse skills, education, and a highly developed culture. A high ratio of the population consists of skilled and professional workers.

This highly talented and trained labor force is growing at tremendous speed. At this writing there are between 900,000 and 1,000,000 Jews in the new State. During 1948 alone, 120,000 people poured into the country; 198,000 more arrived during the first nine months of 1949. With continued immigration, the Jewish population of Israel will be doubled by 1951, three years following the establishment of the State.

An indication of the size of Israel's population in relation to its land area can best be drawn by a comparison with other countries. The states of New Jersey and Massachusetts, which are approximately the same size as Israel, have $4\frac{1}{2}$ times as many people. Switzerland, less than twice the size of Israel, also has $4\frac{1}{2}$ times as many. Belgium, with a land area $1\frac{1}{2}$ times greater than Israel, has 8 times as many inhabitants.

Obviously, Israel has ample physical space for the absorption of its immigrants.

In 1921, agriculture was by far the principal activity of the population in Palestine. At that time it seemed hardly possible that Palestine could enter the industrial field. Resources and raw mate-

rials were limited; electric power was lacking and—sad heritage of the backward Ottoman Empire—there was complete ignorance of industrial techniques.

However, these obstacles were overcome by the "know-how" of new entrepreneurs; a continual influx of raw materials, machinery and equipment; an increasing availability of electric power; a phenomenal growth in population which gave the country both skilled workers and consumers; and the stimulation given to industrial enterprise by World War II.

Thus, despite initial handicaps and in the face of the non-cooperative attitude of the Mandatory Government, industry emerged in the brief interval between the two world wars as the dominant contributor to the national income of the country.

At the present time, about 10% to 15% of Jewish manpower employed in Israel is engaged in agriculture, about 30% in industry and the building trades, and the remainder in various services, trades and white collar occupations. This is not unlike conditions in the United States, where 12% to 14% of the working population follow agricultural pursuits, while the rest are in manufacturing, construction, the professions and services.

Israel's occupational distribution follows closely that of such countries as Great Britain, Switzerland and Belgium, which are highly industrialized despite their dependence on imported raw materials and food. These countries import raw materials and apply skilled labor to transform them into finished products, of which a part is consumed domestically and the rest exported. Thus they not only earn enough by their labor to pay for imports but also to maintain a reasonably high standard of living.

The structure and organization of Israel's economy make it one of the most unusual in the world. Private capitalism, cooperative enterprises and collective settlements exist side by side; the immigrant or investor can find the economic unit which suits his individual taste and work out his own destiny.

The Government owns only the railroads, telephone, radio broadcasting and telegraph systems. It does not own any manufacturing industries, nor does it

control electric power or waterworks. Thus, there is very little of what is generally characterized as state socialism.

In agriculture, where the *kibbutzim* (collective settlements) and the cooperatives are the dominant forms, there are many people who own and operate their own farms. For example, private agriculture produces 30% of mixed farming products and 80% of the citrus crop.

More than 300 agricultural settlements, with a population of about 150,000, exist in Israel as modern villages, varying in form from aggregations of privately-owned or cooperative farms to collective settlements. No form is forced upon any settler. Each individual is left free to make his choice.

The cooperative settlements vary in type. Some are divided into equal portions of land, each part being worked by a family, while the buying, marketing and entire administration is carried out cooperatively. In others, each family owns a plot of irrigated land for garden products and cattle, while the work in the fields is done collectively according to certain schedules. In still others, the settlers own jointly some industrial enterprise in which they work, while the farming is done individually. The main feature in all of these cooperatives is that the members own some capital and are proprietors of equal portions of land.

On the other hand, in the collective settlements members have no private property whatsoever and do not receive any wages. Unlike members of the cooperatives or the independent farmers, the *kibbutz* settlers do not own their own homes but live in rooms with varying degrees of privacy and comfort, depending on the prosperity of the settlement.

In all types of cooperative and collective agricultural settlements, there is an increasing tendency to launch into activities other than farming, such as transportation, industry and fishing, in order to stabilize employment and to augment income.

It is important to note that these different types of economic organization for the most part arose out of the unique requirements of Palestine. Cooperative and collective farming were the natural result of a need to pool manpower and capital in order to survive in a land where, in many places, nature's bounty could be reaped only through a combination of a

maximum of human effort and resources.

As in the case of agriculture, Israel industry is a most interesting mixture of different organizational forms, varying all the way from factories in communal settlements, in which there is no private ownership of assets, to the most highly individualistic and profit-motivated forms of private enterprise.

Most industries are completely run by private companies. About 80% to 90% of Israel industry is owned and operated by private individuals and corporations, while the remainder is in the hands of cooperatives, the most important of which are controlled by Histadrut (Israel's General Federation of Labor). The latest census, in 1947, revealed that out of approximately 46,000 persons in industry, only 5,200 were employed by the Histadrut and other cooperative groups.

Private industry dominates the metal working, chemical, paper and printing, diamond, textile and clothing, dye, wood-working, leather and certain segments of the building materials and construction industries. The citrus industry and other food processing businesses are mainly under private control.

Private industry penetrates every pore of the Israel economy. Representing the interests of private industry and trade in all matters are the Manufacturers' Association and the Chambers of Commerce. The Manufacturers' Association represents 40 branches of industry, each branch having a department concerned with such problems as raw material supply, marketing and distribution, export trade, and labor-management relations. The activities of these branches are coordinated by the Council of the Association.

Special agencies have been set up by the Association to handle industry-wide activities. Financing of raw material imports is carried out by the Palestine Industrial Bank of the Association, and development of export markets by the Foreign Trade Institute.

The Chambers of Commerce in Tel Aviv and Haifa function like those of other countries, and participate in conferences of the International Chamber of Commerce.

The Histadrut is especially important in building construction and materials, in the marketing of agricultural prod-

ucts, and road transportation. Cooperative enterprises have received more attention than the vastly larger role played by private individuals and corporations. In one respect this interest is well founded. The Histadrut has one of the most unusual structures in the world. Its membership includes the bulk of the workers in Israel. Besides its function as a trade union, Histadrut administers welfare, social and cultural services for its members.

In addition to outright ownership of companies, Histadrut has also entered into partnership with private capital. For example, the Nesher Cement Works and Shemen (an oil, soap and cosmetics company), are owned half by Histadrut, half by private capital.

As one of Israel's largest organizations, Histadrut's influence in the country is pervasive and powerful. At the same time, the individual and corporate owners of private industry, through their Manufacturers' Association, Chambers of Commerce and other trade groups, also push their own programs and make their influence felt. Cooperatives and private industry operate jointly on many fronts. In the citrus concentrates industry, the number of firms is about equally divided

between private enterprises and cooperatives. All firms share technical information and market their products jointly.

Again, as in the role played by cooperatives and collectives in agriculture, the extraordinary functions performed by Histadrut grew naturally out of Palestine's unique history. Long before the Jewish State was created, the Histadrut found itself launching into productive, distributive and social welfare activities to fill gaps which could not otherwise be filled. It organized industrial activities where none had existed or where others failed. It developed services where the Mandatory Government was deficient.

Another unusual element in the Israel economy is the role of the Jewish Agency and the national funds—the Keren Hayesod and Keren Kayemeth (Jewish National Fund). The Agency is a financial catalytic agent, helping immigrants, providing initial funds for economic activities, such as housing and other public and cooperative projects, helping to resettle veterans, financing educational and cultural projects, providing land and lending assistance whenever and wherever needed. Thus, besides the usual source
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Fishing fleet in the harbor of Tel Aviv. Israel has an expanding and profitable fishing industry.

ONE morning last week I took the Bois d'Arc street car to work. Ordinarily I go to the office in my car but when I came out to the garage I discovered my left front tire was flat. Fortunately it was early and I had time to walk to the carline. The street car was not in sight, and in a way I was glad: it was such a fine morning to do a little walking.

Suddenly I was startled to hear my name called. I turned around and saw David Coles hurrying in my direction. He was a boy in the neighborhood I had known many years, though this was the first time I had seen him since his return from the army.

We shook hands and I remarked that he seemed none the worse for all his war experiences. He had been in the thick of things, I remembered.

"Yeap," he laughed, "I put on twelve pounds since I got back. Seems almost like I'd never been away."

"They're all back now," I remarked, keeping my pace with him as he walked. He shook his head. "Not all of them," he said. His voice was soft. "No, not all of them were as lucky as I was."

Too late I remembered his brother Erwin. A sandy-haired little kid who used to ring our doorbell on Hallowe'en. Later he had played center on the high school football team. He hadn't come back. They had always been high-spirited boys, those Coles brothers. Once, when he was only a kid, Erwin had held a mad dog pinned to the sidewalk until the police came and shot him. There had been quite a bit of talk in the neighborhood about getting a medal for him, but nobody seemed to be sufficiently interested and the talk died down. He was dead himself now, and it didn't matter one way or other. Besides, I imagine he got plenty of medals while he was in the army.

"I'm sorry," I murmured. "It's hard to believe he went so soon."

"He was pilot of a B-26," said David. "Maybe you heard. He was shot down over Munich. It was early in the war—and it was a day when Hitler was supposed to be speaking at a meeting there. They had something in the papers about it. It was a voluntary mission—Erwin offered to go . . ."

He stopped and looked at me. "So long as he had to die, that was the best

A Short Story Concerning a Small Episode in the South

THE TICKET

By SYLVAN KARCHMER

way, the cleanest way—fighting them on their own ground . . . I mean as a Jew, it was for him the cleanest way . . ."

He was silent, as he walked by my side. It was such a magnificent morning, it seemed a little incongruous to be talking about death. I was getting a little winded, too; I wasn't used to his fast pace. I was glad when I heard the street car rumbling behind us. "Shall we catch it?" I asked.

The car was crowded and we hung to the straps. By the time we reached Jackson Street, the crowd had thinned out and we found seats. At the next corner it started to fill up again. The signal light changed to amber and as the motorman closed the door, a colored man in a pair of faded army fatigues dashed in front of the street car and tapped on the door.

"Almost missed it," laughed David, who happened to be looking out the window.

The motorman opened the door and the colored man dropped his fare into the box. Then he made his way to the rear of the car. In our community, in fact in our entire state, colored passengers cannot sit in the same section on public conveyances with white passengers.

"Look," cried David in some surprise. "There's a cop coming over here. I bet he's after that darkey."

The signal light was still holding up the car. The policeman, whistle in mouth, pounded on the door. He had a red, burly face and his eyes were small as pinpricks. "Where's that nigger?" he demanded of the motorman.

"Wonder what's happened?" I said.

By now the colored man had been brought to the front of the car. We could hear him pleading with the cop: "I ain't done nothin', Mr. Policeman."

"Nothing except run a green signal light—that's all you've done."

The motorman opened the door and the cop shoved the colored man out to the street. On the sidewalk he took out his notebook and commenced writing the ticket.

"But, suh, excuse me, suh, dat light

was red when I crossed. I didn't violate no law."

"Now, none of your sass," cried the policeman; his face got very red when he talked.

Then the light changed again and the street car moved down the street. "That light was red when he crossed," said David to me. "It was just turning yellow when he got on. I saw it myself."

Some of the men in the car started to talk. "It's a racket," said the man directly behind us. "Those cops have 't give so many tickets every day. They'd rather pick on a darkey than eat."

David suddenly got to his feet. He pressed the button.

"But you don't get off till Freer Street," I said to him. "That is, unless you want to walk."

"I'm going back," he exclaimed over his shoulder, making his way up the crowded aisle. Acting on a sudden impulse, I followed him off the car. He was going to help that colored man out . . . I knew before he spoke.

The policeman was still writing the ticket when we came up. David and I pushed our way through the crowd that had formed. The colored man was pleading, "I ain't got five dollars—suh, honestly, I ain't . . ."

"What's the charge, officer?" asked David in a crisp voice. The cop stopped writing the ticket and raised his head. "Oh, running against a signal light."

"Are you sure it was against the light?" asked David.

"What do you mean?" asked the cop, "I saw him with my own eyes."

"And my friend and I," David said, "we saw him cross while the light was on safety."

The cop pushed his cap back on his head and his eyes grew small again. He looked David up and down. He was a tough guy to run afoul of, I thought. What was David going to gain by all this? "C'mon," I said, grabbing his arm. It was such a beautiful morning

(Continued on page 22)

THE JEWISH SPIRIT IN LITERATURE

By DR. ALBERT MORDELL

IN THE proposed new constitution for Israel, there is an article which states that future legislation shall be guided by the basic principles of Jewish law. While such a provision is a desideratum in a document that is to guide the course of conduct in a country in which the majority are Jews, whether they are observant or not, or whether they have adopted rationalistic views or not, no suggestive rules need ever be set down for compliance with by Jewish artists or writers. They will automatically follow the traditional paths of previous Jewish authors, deviating only here and there, to bow to new influences, to conform to changing conditions, and to adopt new cultural conclusions. Foreign writers will be translated into Hebrew, as hitherto, and ideas nurtured in other democracies will take root also in Israel.

One hardly need define that subtle spirit we call Judaism. It pervades the Old Testament and courses through the Talmud, and the works of the medieval Jewish philosophers and the Kabbalists. This does not mean that a Jewish writer must abide by the strict letter of any of these works. Christian dogma has naturally been ignored in Jewish literature, except now and then to be refuted when controversy had been enforced upon Jews. Voltaire, no friend of the Jews, yet a Deist, pretends to attack the Talmud for justifying belief in the miracles of the Old Testament while rejecting those of the New, and he affects to assume a fiery indignation at the sophistry of the reasoning in a Talmudic question which he actually approves of: "What! Can it be that God himself has recorded that this religion shall never perish, and that those who attempt to destroy it shall be stoned to death, and yet that he has nevertheless sent his own son, who is no other than himself, to annihilate what he has employed so many ages in erecting" ("Philosophical Dictionary," Miracles). Since the Pentateuch was the Constitution of the Jewish people, it did not convey means by which it might be destroyed. Abraham Lincoln, in his First Inaugural address in combating the southerners who held that secession was sanctioned by the Constitution, wisely retorted that no government proper had a provision in its organic law for its own termination.

Undoubtedly, many laws in the Old

Testament, the Talmud and the Shulchan Aruch have become dead-letter laws today under changed conditions. Jews have, however, held that any harsh and compulsory restrictions that enfeeble the mind are worse than rules which cause inconveniences in the practices of daily life (and let us record a well-known fact, not irreverently, that though many a breach takes place in such rules, the offender feels himself no less a Jew). Ernest Renan tells us that a Jewish friend of his, a liberal thinker and yet a scrupulous Talmudist, once said to him that he would rather go without pork all his life than be obliged to believe in the dogmas of the Trinity and of the Incarnation ("The Christian Church," Chapter V).

It is not to be denied that the spirit of Jewish morals is to be found in parts of the New Testament and in many Christian works of literature. On the other hand, it is also present in works of writers who have taken issue with conventional Christian morals, like Ibsen and Whitman. We are aware that the Jewish attitude towards life has been called material. It has been met by the reply that history shows many who professed the spiritual life were those who least practised it.

It does not follow that a religion is necessarily defective, because those who are born in it do not carry out its precepts, even though some of these are exacting. In fact, medieval Christian writers were often the severest critics of their own pastors who violated the principles of the religion they were preaching. The tales they wrote were based on real life. Boccaccio's *Decameron* best represents sound judgment in his indictments. Jews must have interested him, for the second and third tales are devoted to them. The latter of these is the well-known story of the three rings, which is a plea for tolerance, and was used by Lessing in his "Nathan, the Wise." It will be recalled that all three rings looked alike and one could not tell which one

of them was the gold ring, and the moral deduced was that each of the adherents of the three leading religions believed his was true, but that it was uncertain which was right.

This tale has overshadowed the other tale about Abraham, the rich, honest Jew of Paris, whom his friend, a Christian dealer in silk, tried ineffectually to convert. Much to the discomfiture of his friend, Abraham decided to go to Rome to see how the prelates lived. The Christian merchant, knowing how corrupt was the life in that city, tried to dissuade Abraham from going there. Abraham, however, went. He saw sights that were unbelievable—scenes of gluttony, avarice and sexual immorality. He returned and gave his friend an example of reasoning the latter had not been prepared for. Abraham said that the pope and cardinals, by their lives, did everything to overturn the Christian religion, but somehow, it remained steadfast; therefore, it must have been upheld by the Spirit of God. And he announced that now he would be converted. The implied satire in this tale is clear, for the Jew is converted by the very circumstances that should have made him revolt from a religion he saw devout men found difficult to practice. The moral clearly is that Abraham would have been better off continuing in his own religion.

What we call the Jewish spirit does not necessarily relate only either to a purely didactic literature or lay emphasis on the observance of every Jewish rite. As a matter of fact, Jewish literature—and of course, I mean Hebrew as well as Yiddish—has been secular for the last century, dealing with average Jewish people and delineating the emotions they undergo in the pursuit of worldly affairs and the realization of their instincts, good and bad. A rejected lover is very much the same person, whether he lives in Tel Aviv or in Rome. It matters little whether he is portrayed by a Jewish or Christian writer. The Jewish author

may also indulge in art for art's sake, as it used to be called, if he so likes, pursue beauty for its own sake, delve into any speculation his mind logically leads him to, and disregard any decrees that he must convey a particular message or spread a distinct belief. Freedom to indulge in criticism of any mental activity is his prerogative. No censor must stand over him. If, however, he does preach something manifestly hostile to Judaism, he is not true to his calling as a Jewish writer.

There are naturally also certain themes that are not in the spirit of Judaism. While Jews have adapted tales from the folklore of other nations suitable to their own needs, there are some they have shunned and always will avoid. Take the story of the quest for the Holy Grail. In so far as original components of the tale are akin to folklore, and in so far as its development was influenced by English patriotism, it has nothing objectionable to us. However, the main legendary branch of the story is connected with Joseph of Arimathea, a member of the Sanhedrin, who was supposed to have held in his hand the cup, or Holy Grail, from which Jesus had eaten his last supper when Joseph took down the body of the latter from the cross to bury it in his own tomb, the cup becoming meanwhile endowed with miraculous power because drops of Jesus's blood fell into it. Hence, the literature that grew around the legend of the quest for this cup which had disappeared, is repugnant to the spirit of Judaism, whether embellished by Malory or Tennyson. Needless to say, the religious significance given to the tale was in accordance with ideals not Jewish. A scholar, nevertheless, has called the Grail-quest a symbol of the highest humane endeavor (William Henry Schofield). While both Perceval and Sir Galahad have an interest themselves as medieval knights and one respects their purity, yet their connection with the quest of the Holy Grail makes them out of gear with modern as well as Jewish concepts, notwithstanding that great German, French and English writers who have immortalized them. A Jewish writer could not be preoccupied by them, except in some other transformation of men seeking high moral ideals unconnected with miraculous legends.

Needless to say also, no Jewish writer

will accept a hostile appraisal of his own people or their religious ideals from an alien source based on misinterpretation or downright prejudice. In Israel, he will waste no time combating it. Attempts have been made recently to eliminate from text books published in America passages that foster anti-Semitism. But much remains to be done. I have before me, dated 1923, a volume called, "A Short History of the Catholic Church," adapted by Joseph McSorley, of the Paulist Fathers, from a German work by Professor Hermann Wedewer, and bearing the usual *Nilil Obstat*, and also the *Imprimatur*, of an Archbishop. We are told on page 4 that the observance of their customs by Jews arose largely from political motives and was mixed with pride and moral depravity. Hence, their idea of a Messiah was dim, and he was expected to be an earthly king. On page 13, we learn that the destruction of Jerusalem was the punishment of the Jews for their challenge in Matthew xxvii, 25, that Jesus's "blood be upon us and upon our children," and that since then "the Jewish nation was scattered through the world and remains to this day an eloquent testimony to the divinity of Christ." The establishment of Israel refutes the last statement.

In the works of emancipated writers, we often find lingering ideas that make for animosity against everything savoring of the Jewish spirit. Yet cherished writers like Santayana and Dreiser, to name but two, have deservedly found Jewish admirers, in spite of tarring themselves with the brush of anti-Semitism. Not all are as outspoken as a German anti-Christian thinker who caught the intelligentsia, Jewish among them, several decades ago, in an English translation, "The Ego and His Own." Boldly holding—as far back as the fourth decade of the nineteenth century—that the Jews be denied equal rights, the author, Max Stirner, charged that Jews cannot discover *spirit*, that Jews do not arrive at pure spirituality, and know only the "spirit of the world." James G. Huneker, who loved the Jewish people, devoted an article to Stirner, but overlooked this phase of his thought. Though extolling brutal selfishness, Stirner had also something analogous to the nobler form of individualism voiced by Whitman and Ibsen, writers who were Hebraic in spirit,

and it was unfortunate that he marred his work. But he was a German of the Germans. In spite of different philosophies, Hitler would have shaken hands with him, though Stirner attacked the conception of statehood.

Once Israel is firmly established and an age of great literary creativeness arises—and we hope that some day we will have a cluster of writers who can compare with those of the Age of Pericles or the Augustan Age—we may take our place among the great nations of the world, for what measures the value of a national civilization is its contribution to intellectual achievement, moral progress and aesthetic performance. While in the diaspora, we often wrote with a limited purpose—not for ourselves, but with our eyes on our oppressors, to bring toleration from them, to urge them to give us the fruits of our toil, to request them not to impede our national designs, to make them alter false impressions of our ideals; in short, to make them realize that anti-Semitism was inhuman, and that Zionism was a matter of right with us. Much of this diaspora literature will be obsolete, for some goals we have sought have been attained. We begin a new era.

Let us not, in speaking of Jewish genius or spirit, identify these with the pursuit of sectarian or provincial aims. Literature must not become akin to sermons, even such as is in the interest of ethics. True, righteousness and justice were the ideals of the prophets and will continue to be those of our writers; but I feel sure that Isaiah often paused in his preaching to admire a series of verbal effects he had produced, or lingered over a magnificent metaphor he had contrived, or a parable he had conceived such as that of the vineyard in the fifth chapter. The author of the 104th psalm started out with the usual praise of the Lord, but his hymn became a poetic description of the beauty and order in natural phenomena, writing a poem that even an atheist cannot help admiring. A distortion of the meaning of the second commandment has resulted in the belief by some Jews themselves that we must not worship beauty in and for itself, that we must deprecate art which has not, as its ultimate goal the preaching of some moral or religious text. It is overlooked that the commandment not to make an

engraved image is followed by the injunction not to bow down to it nor serve it. If any one believes that in the future Hebrew literature in Israel must be written with the object of sweeping the rest of the world clean of all moral and religious views not in accordance with Jewish, he is on the road to fanaticism.

No one, for example, saw more clearly than Matthew Arnold the salutary value of the Old Testament and its emphasis on righteousness, which he identified even with God as well as with the whole philosophy of Hebraism. He wrote three books in prose to point this out. Yet, he had another conception of literature as a cosmopolitan force. True, he was also didactic, holding that we should aim at what is right, though modifying this view by adding that we should realize what are the best ideas. He summed up his attitude towards literature in general in the famous words in his essay on Wordsworth; namely, that we should conceive of the whole group of civilized nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result. This was the ideal also of a great German, Goethe, and it meant that the world was to be forwarded by having its attention fixed on the best things. There must be no national or provincial partiality in Hebrew Literature. Israel will now be part of this great confederation. The future Bialiks will work together with the future Bernard Shaws. Every Hebrew book must appeal to the non-Jew as well as to the Jew, as the Bible does. Every Hebrew poem and novel must be translatable. Its being impregnated with the Jewish spirit does not necessitate something unpalatable to an alien taste. Literature always has in it something that is universal. The fact that Jewish novelists will write about Jewish characters is no more significant than that Shakespeare or Thackeray wrote of English people, but did not thereby become clannish. When reading their works, we forget the characters are Englishmen. We are charmed into the belief that we are reading about ourselves, whether we are Americans or Israelis. The stories are about human beings who have much in common with us, no matter what their nationality or even their religion is.

Those who seek for ethical tenets in

the new literature forget that the pleasure from reading is not in learning a moral tenet—which we already probably know—but in finding our inner emotions expressed for us by a great artist in a beautiful manner. We acquire a communication with him. He reveals what has been called our unconscious to ourselves. We are stimulated and have a feeling akin to that of listening to music, which is a universal language and which chimes in with or creates a mood in us and gives us pleasure. Literature

produces what is something like a medicinal effect. Our emotions are purged and we lay the book down, soothed and renewed. The 23rd psalm is a great literary poem not only because it is allegory with the moral not tagged on, but because it has probably given more consolation to people than any other work. It is attributed, with good reason, to David who developed the metaphor of sheep feeling safe when they realize they have a shepherd, and who compared him-

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PROFESSOR JOSEPH KLAUSNER AT 75

By SIR LEON SIMON

Acting President, Hebrew University

DR. JOSEPH KLAUSNER came to the Hebrew University as Professor of Modern Hebrew Literature in 1925, the year of its opening. In 1944 he was appointed to a second chair, that of the History of the Second Temple Period, and he held the two simultaneously until his recent retirement at the end of the 1947-48 session. He was one of the first professors to be appointed and he is the first to retire under the age limit.

When Klausner came to Jerusalem in 1925, at the age of fifty-one, he already had behind him a very distinguished career in Hebrew letters. Born in Olkieniki, Russia, he received his Jewish education at the Yeshiva of Odessa and his university education at Heidelberg, where he took his doctorate in 1902. In his very early years he became a Zionist, with a special interest in the revival of the Hebrew language and culture, and it was he whose enthusiasm affected his boyhood friend, Tchernikowsky, and led him to choose Hebrew rather than Russian as the language of his poetry.

After leaving the University, Klausner spent some twenty years in Odessa, which was at that time one of the great centres of Zionism and Hebrew culture, and he was one of the younger members of the group of Hebrew writers who made Odessa famous in Jewish annals. Like all the young intellectuals of his generation, he came under the influence of Ahad Ha-Am, whose personal friend he was. Of the other Hebrew writers of the day, Bialik was his closest friend and associate.

When Ahad Ha-Am, in 1902, relinquished the editorship of *Haskilohab*, the

Hebrew monthly which he had created and edited for six years, Klausner's reputation was already such that his succession to the editorship was natural. For some years Bialik was associated with him as co-editor, with special responsibility for the "belles-lettres" department, but apart from this Klausner bore the burden alone, and he succeeded in carrying on the journal for over twenty-five years (with a gap during the period of the first world war). This was in itself a considerable achievement.

Haskilohab, under Klausner's editorship, developed on rather different lines from those followed by its original editor. Ahad Ha-Am held that the function of a Hebrew journal was to deal preponderantly, if not even exclusively, with subjects of specifically Jewish interest, and his serious and almost austere habit of mind led him to cut down the proportion of "belles-lettres"—stories and poems—to a bare minimum and to take rather rigid view of what was admissible. Klausner, on the contrary, held that a good deal of space should be given to general interest subjects. He was far less inclined to ban a story or a poem on the ground that its attitude to life was "non-Jewish," and he had a good deal of sympathy with the younger group of writers who wanted to "enlarge the boundaries," though he did not go the whole way with them in their revolt against the traditional outlook. He took a middle line: his motto was and is "Judaism and humanity"—the combination and harmonization of specifically Jewish culture with the wider culture of the modern

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NEWS OF THE MONTH

THE United States is still committed to support of Conciliation Commission plan for internationalization of Jerusalem but on a bargaining basis, a spokesman for the American delegation declared. The U. S. representative said that in taking this stand the United States is "not inflexibly committed to every line" of the twenty-five point statute proposed as the basis of a U.N. regime. At the same time a British delegation spokesman declared that "in the main" the British Government is still committed to support of the statute. Later, a British delegation source said that Britain will not support any plan for Jerusalem which is not acceptable to Israel. British and American delegation sources independently revealed that they will not support any of Egypt's attempts to obtain a Security Council order for immediate demilitarization of Jerusalem.

A report that Israel delegate Aubrey S. Eban, in the debate on the Italian colonies question, supported the Soviet proposal for Italian Somaliland, was denied here this week. The Israel delegation has not gone all the way with the Soviet proposal for a U.N. trusteeship for Somaliland. Israel is at this juncture leaving open the question of administration under the trusteeship.

For the time being Israel is not inclined to repatriate Arab refugees nor to pay them compensation except within the framework of an overall peace, as it outlined earlier, Gordon R. Clapp, chairman of the U.N. economic survey mission, told newsmen just before he and his party boarded a plane at Tel Aviv for Beirut. The U.N. party, consisting of Mr. Clapp and a number of his deputies, met with Foreign and Finance Ministry officials three times.

Mr. Clapp added that the U.N. mission had come to Tel Aviv to discuss short term work projects for the Arab refugees in the various Middle East countries. The short term plan had been investigated by his group because the \$32,000,000 allo-

cated by the U.N., and a like sum appropriated by voluntary relief agencies, will be exhausted within 36 days, Mr. Clapp declared. The short term projects being considered by the mission are intended to last for two years, he said.

Maintaining that he was leaving Israel with the feeling that concrete progress had been made in blueprinting the short term projects, he revealed that the plans must be ready for submission to the U.N. Conciliation Commission by November 1. He revealed that these projects would affect in Israel about 30,000 Arabs and 18,000 Jewish refugees. He also said that his party had met with no rebuff on the plan in any Arab capital where it had discussed the matter and that the Arabs were prepared to collaborate in such projects.

The U.N. official revealed that a group

of U.N. experts would arrive in Israel soon, to draw up, together with Israel experts, the final plans which will then be submitted to the Conciliation Commission. The economic survey mission will revisit Israel next month. An official communique issued by the Israel Government disclosed, that the Israel Government has spent about 400,000 pounds (\$1,120,000) for Arab resettlement and reemployment. He estimated that out of an Arab population of about 170,000 in Israel at present, 30,000 are refugees. He also spoke of the government's measures to aid Jewish evacuees from the war areas and of the great damage caused the Israel economy by the war.

☆

The return to Israel of Arab refugees who were separated from their families and who are now living in Egypt or Egyptian-held territory was discussed at a meeting of the Egyptian-Israeli armistice commission.

The atmosphere in which the conference was conducted was described as "most friendly." A joint subcommittee was established to draw up check lists of applicants who wish to return to Israel.

JEWISH AGENCY TO PROVIDE WATER SYSTEM FOR NEGEV

THE Jewish Agency plans to resettle some 10,000 refugee families on the land in the coming year, Levi Eshkol head of the agency settlement division announced. Mr. Eshkol said that the facilities for this gigantic resettlement project would be provided by the Keren Hayesod.

At the same time, Israel Ritov, chairman of the Keren Hayesod of Israel, said that his organization plans a 1,000,000-pound (\$2,800,000) fundraising drive in Israel this year.

The Agency official also announced plans for the laying of new waterlines in the Negev and the completion within three months of the eastern Negev water system which will bring millions of cubic metres of water annually to existing and new colonies in the desert region. He said that only 18,000,000 cubic metres of water were supplied to the Negev last year and that within two or three years 200,000,000 cubic metres will be available and will permit the cultivation of some 400,000,000 dunams (100,000

acres) of wasteland. These sources, plus the harnessed waters of the Yarkon River, will provide enough water not only for the Negev but also for the settlements along the Jerusalem-Tel Aviv road.

In a resume of the Agency's activities during the past year, Mr. Eshkol stated that it had spent 30,000,000 pounds for resettlement and immigration activities, 12,000,000 of which was supplied by the Keren Hayesod. There are still 8,000 immigrants in reception camps who must be resettled, he pointed out, and the Agency anticipated from 150,000 to 200,000 new arrivals in the Jewish year 5710. About 20,000 of these are expected to come from Poland alone.

The national council of Mapam (party of leftist tendencies), following two days of deliberations, decided to accept the Mapai's proposal that it join the present coalition government. The decision will be implemented "providing negotiations for a program agreed to by both sides on government policy can be successfully concluded," it was announced.

This same body will arrange the details involved in the return of the refugees to their families.

The Israel Army carried out the largest-scale maneuvers ever held in Israel. Premier David Ben Gurion, who is also Israel's Defense Minister, witnessed the exercises which were carried out by large infantry and artillery units. The Army announced its decision to create a frontier force to safeguard the Jewish state's borders against infiltrating marauders. The special unit will also maintain order and check on security in settlements lying close to the state's boundaries.

Heavy artillery fire north of Jerusalem disclosed that the Arab Legion has been carrying out extensive heavy arms maneuvers in the area between Jerusalem and Ramallah.

A new deep water port will be constructed on the coast between Jaffa and Tel Aviv at an estimated cost of 12,000,000 pounds (\$33,600,000), Tel Aviv Mayor Israel Rokach told the annual meeting of the Marine Trust Limited, which operates the port of Tel Aviv.

After considering three different sites, it was decided to adopt a plan which calls for the reclamation of a seaboard strip facing the Marshyia quarter, he reported. Besides the cost of construction of quays and breakwaters, it will be necessary to add another 8,000,000 pounds for reclamation of the marsh area. Mr. Rokach also reported that the port handled 301,000 tons of exports and imports during the first nine months of 1949.

Israel Premier David Ben Gurion was called a "traitor who has harnessed Israel to the imperialistic chariot," by Laurentiu Bercovici, a Bucharest leader of the Jewish Democratic Committee of Rumania. Mr. Bercovici was speaking at a meeting in Bucharest sponsored by the Committee and presided over by Prof. Barbu Lazareanu, its president.

In a similar attack on Mr. Ben Gurion in Unirea, the organ of the Committee, Berco Feldmann, secretary-general of the organization, and a member of the Rumanian parliament, referred to the "latest anti-labor measures adopted by the Ben Gurion Government, which turn the

state of Israel into a base of attack against the Soviet Union and the People's Democracies." In order to stress this position, the writer continued, "the right-wing Socialists of Israel have walked out of the Organization for Strengthening Friendship with the U. S. S. R."

Mr. Beckelman said that in Poland the J. D. C.-supported Bank of Rehabilitation has extended some 650 individual loans during the first half of this year, while a similar number of loans were granted in Hungary during the same period. Other speakers urged increased support for existing credit institutions in Western Europe.

It was also announced that J. D. C. will withdraw its aid from the Jewish community in Yugoslavia by January 1. The present Jewish population of Yugoslavia has been reduced sufficiently—principally through the migration to Israel—to permit the J. D. C. to take this step. The present Jewish community comprises 5,500 persons who are generally self-sustaining. The J. D. C. took this action previously in Bulgaria, where the bulk of the Jewish community also proceeded to the Jewish state.

Conditions among the Jews in North Africa are "tragic, but not hopeless," Mrs. Helen Benatar and Morris Laub, J. D. C. directors in that area, reported to the parley. Stressing the need for extended medical aid and vocational training programs to the Jewish community in that area, they said: "When these men, women and children leave the wretched squalor in which they live and come to a place where they can walk in the sun, the results are amazing."

The French authorities in Morocco have decided to embark on a vast slum clearance program in the mellah (ghetto) of Casablanca in accordance with plans submitted by the Alliance Israelite Universelle.

According to the present plan, new buildings with facilities to house 12,500 inhabitants of the mellah will be built within 18 months. This move would wipe out half of the Jewish slum district in which it is common for eight to ten persons to live in one room with no light, running water or sanitary facilities.

Large tracts of land have already been chosen for project sites and a municipal

committee, which includes representatives of the Alliance and the Jewish community of Casablanca, are examining blueprints. The plans make provision for synagogues, schools and community centers.

Austrian Jews are seriously worried over the results of the parliamentary elec-

Histadruth Cuts Wages As Living Costs Drop

The Histadrut executive, by a 43-15 vote, adopted a resolution cutting two pounds and 370 mils from the monthly cost of living allowances granted workers in Israel. The action followed announcement of a 21-point drop in the cost of living index in the past three months.

The Histadrut resolution further provided that one-third of the wage cut approved in the resolution be deposited with the Finance Ministry for eventual refund, pending an examination of the index. Mapam delegates at the stormy session of the executive maintained that the government index was fallacious.

The need for an expanded reconstruction program for Jews who will remain in Europe was emphasized at the annual conference in Paris of Joint Distribution Committee directors of 18 countries in Europe and North Africa. Noel Arano-vici, director of the J. D. C. reconstruction department, said that the increase of nationalization measures in Eastern Europe has created an "economically displaced persons" class among former middle class Jews in those countries.

Moses W. Beckelman pointed out that East European governments have been concentrating on bringing industrialization into agricultural areas and that these plans have not yet reached the stage where government factories are able to provide employment for large numbers of semi-skilled workers. He added that it was particularly important to note that "all individual enterprises, especially for artisans, continue to be tolerated."

tion, which will mean representation for 16 neo-Nazis in the House of Deputies, Ernest Stiasny, World Jewish Congress representative, told press representatives in Vienna. His views were substantiated by Emil Maurer, acting president of the Vienna Jewish Community.

NEWS OF THE CENTER

Late Friday Night Services to Begin November 4th

Our Late Friday Evening Lecture Services will begin for the season on Friday, November 4th, at 8:30 o'clock when Rabbi Levinthal will preach on the subject "Jerusalem—The Heart of Israel." In view of the present discussion before the United Nations on the future status of Jerusalem this lecture by Rabbi Levinthal should be of special interest to all of our congregation.

There will be a musical program by Cantor Sauler and the Brooklyn Jewish Center Choral Group conducted by Sholom Secunda.

Members and their friends are cordially invited to attend.

Judge Greenberg Elected President of Council of Synagogue Presidents

The Honorable Emanuel Greenberg, Judge of the Court of Claims of the State of New York, and a member of the Board of Overseers of the Jewish Theological Seminary of America, has been elected President of the newly formed National Council of Synagogue Presidents, it was announced by the Seminary, under whose auspices the Council is to be conducted.

The Council, comprised of almost 400 presidents of congregations located throughout the United States and Canada, has been established in cooperation with the United Synagogue of America and the Rabbinical Assembly of America, to help make the work of the synagogue president more effective in his community.

Judge Greenberg, who has been actively identified with philanthropic work for several years, has served with the Brooklyn campaign of the United Jewish Appeal for the past five years and is a member of its Board of Directors and Executive Committee. He has also served as President of the Manhattan Division of the Greater New York Associates of the Jewish Theological Seminary of America and has been President of the Brooklyn Jewish Center for seven consecutive terms.

Center Academy News

A good beginning was made at the Center Academy on September 12th—

painting and remodeling throughout both the main building and the annex have greatly improved the appearance of the school. Additional equipment, including that of a new science laboratory, will add greatly to the enrichment of the curriculum. Mr. Murray Diamond, the teacher of the seventh grade, will help the teachers of the school in the development of the science program. A new class of pre-kindergarten children has been formed. The Parents-Teachers Association is generously cooperating with the school by offering to augment the supply of books allowed by the Board of Trustees. The Association has also most kindly offered to furnish the teachers' rest room.

One of the important goals of the school this year is to effect the closest relationship between the Secular and Hebrew Departments.

Limited openings are still available in certain of the grades and it is advisable to make applications as soon as possible. Call school office for further information—PResident 4-1400.

Institute of Jewish Studies for Adults Opens With Large Registration

Our Center Institute of Jewish Studies for Adults opened its seventeenth season with an assembly on Wednesday evening, October 19th. Rabbis Levinthal and Saltzman welcomed the old and new students. Registration is still open to all men and women in this community who want to take advantage of the opportunity which the Center offers with these courses of Jewish study. Courses are given in Conversational Hebrew, Bible, Jewish History, Jewish Religion, Talmud and other subjects. All the courses are in charge of expert educators and pedagogues and are given on Tuesday and Wednesday evenings. Special day courses for women are also offered on Monday and Wednesday mornings. For further information please communicate with the Registrar of the Institute, Mrs. Rabinowitz, on the school floor of our building.

Junior Congregation News

The Junior Congregation services were enthusiastically praised by many parents and members of the Center who visited

these services during the High Holidays. Those who officiated at the services were alumni of the Junior Congregation. The visitors commented on the fine spirit of participation and of the sincere interest of those who attended. Among those who officiated were Leroy Lowenfeld, Herbert Kummel, Robert Kritz, Lloyd Altman, Sandor Schaeffer and Arthur Viders.

Sermons were delivered by Rabbi Lewittes. For the second day Rosh Hashonah the sermon was delivered by Mr. Irvin Rubin.

The following teachers assisted in the Junior Congregation services: Mrs. Beder, Mr. Campeas, Mr. Edelheit, Mr. Shpall and Mrs. Zusman.

Young Married Group

The newly organized Young Married Group of the Center has gotten off to a grand start. Their opening meeting on Wednesday evening, October 12th, which featured Rabbi Saltzman as the speaker on the subject "Why a Kosher Home?" was most successfully received and enjoyed by everyone present.

The second meeting of the season will be held on Wednesday evening, November 9th. The program will include an "Eternal Light Script" under the direction of Irvin Rubin. We are certain this will prove most interesting and hope to greet many more of our young married people.

Delicious refreshments are always served and dancing and a social evening always follows. Many of these delightful evenings are promised for the future and all our young married members are invited to join our ranks.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Joseph N. Blumberg of 386 Linden Boulevard on the marriage of their son, Emanuel R., to Miss Norma Barchas on October 23rd.

Mr. and Mrs. Murray D. Isacowitz of 959 Park Place on the celebration of their twenty-fifth wedding anniversary on October 28th.

Daily Services

Morning services at 8:00 o'clock.
Mincha services at 4:45 p.m.

Inta-League Boys and Girls Clubs Open Successful Season

The Inta-League Boys and Girls Clubs of the Center opened their new season on October 22nd with a most successful attendance. Plans for a season of very fine meetings and programs are being arranged and all boys in the last two years of high school and girls in high school are cordially invited to join the group and participate in its activities.

Center Junior Clubs Opened Season Saturday, October 22nd

All our Saturday night Junior Clubs had their opening meeting on Saturday evening, October 22nd. The following groups are scheduled to meet Saturday evenings during the season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALETS—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Sabbath Services

Friday evening services at 4:45.

Kindling of candles at 4:38.

Sabbath services, "Noah"—Genesis 6.9-11.32; Prophets—Isaiah 54.1-55.5, will commence at 8:45 p.m.

Mincha services at 4:45 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Election Day Gym Schedule

The Gym and Baths Department will be open on Tuesday, November 8th (Election Day) for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Murray Bloom of 261 East 57th Street on the Bar Mitzvah of their son, Barry, which will be celebrated at the Center this Sabbath morning, October 29th.

Judge Emanuel Greenberg Honored by Jewish Theological Seminary

Judge Emanuel Greenberg was one of a number of leading American Jewish laymen, presidents of congregations in this land, who received a Citation for Distinguished Services from the Jewish Theological Seminary of America. The occasion for this event was the Opening Convocation of the Seminary on Tuesday, September 27. Former Governor Herbert H. Lehman conferred the Citation which was given "In recognition of devoted leadership of your community and your dedication to the Faith of Israel."

Additions to Library

The following books have been added to our library collection and are ready for circulation:

Memoirs of a New American—Nathan Kushin

Israel: A History of the Jewish People—Rufus Leise

The Mature Mind—Harry A. Overstreet

History of the New Testament Times—Robert H. Pfeiffer

Why Jesus Died—Pierre Van Paassen
Legend of Louise—James Waterman Wise

The World As I See It—Albert Einstein

Book of Mishneh Torah of Maimonides—Jacob Rabinowitz

Di Yidden in Ukraine—Mintz

The Aspirin Age

Mishneh Torah Book II—Hyamson

College Yiddish—Weinreich

Di Geschichte von Zionismus

Mickey Marcus—The Story of Col.

David Marcus—Juvenile—J. Halperin, P. Hienik

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Talicim and books for our library:

Dr. and Mrs. Philip Langsam in honor of the Bar Mitzvah of their son, Michael.

Mr. and Mrs. Philip L. Lipshutz in honor of the marriage of their son, Raymond, to Miss Ellen Cutler.

Library

Gladys Levy
Judith Fenichel
Janet Epstein

THE YOUNGER MEMBERSHIP

THE panel discussion held September 20 on the meaning and purpose of prayer proved successful beyond all expectations. It was gratifying and revealing to find the membership earnestly interested in such seemingly theoretical argumentation. The question period which followed was provocative and stimulating. This event will serve as a guide to future Young Folks League programs.

The Sabbath services on October 1st, conducted almost in their entirety by YFL members, drew favorable comment from our Rabbis and elder members in our congregation. Though attendance was not too large, those present were so favorably impressed that they will surely come to future Sabbath services—which of course was the purpose of this innovation. It is hoped that this service will act as a spur to greater participation by the Younger Membership in the religious life of the Center.

Events to Come

November 1st—Zionist Organization of America membership drive with Capt. Tamar Hamburger, recently returned from Israel, as guest speaker. Two very fine films about life in Israel will be shown.

November 8th—Election Night party.

November 15th—Celebration of Jewish Book Month. Rabbi Lewittes will lecture on the trend in Jewish Literature today. We will also exhibit a collection of books and periodicals which many of you will no doubt want to subscribe to.

November 22nd—A program devoted to the advancement of the Jewish Theological Seminary of America.

November 29th—In commemoration of the U.N. decision to partition Palestine. Miss Tova Roni, celebrated singer, will be featured, leading group singing of stirring Hebrew songs in a gala holiday spirit.

Our Program Committee, under the chairmanship of Mr. Irvin Rubin, recently completed the planning of the program through May, 1950. Many a weary hour was spent by the committee, as Rabbi Saltzman—who sat through every meeting, and to whom we are indebted for sage counsel—can testify. The interest that you displayed in response to our various programs in the

(Continued on page 16)

HEBREW SCHOOL NEWS

Awards

The Board of Education of the United Synagogues of America has conferred its highest award of "Keter Torah" on two students of the Brooklyn Jewish Center Hebrew School, Robert Spevack and Suzanne Shapiro. This award is based on high scholarship, excellent attendance, participation in the Junior Congregation and devoted service to the Hebrew school.

Recipients of the Keter Torah are elected to the city-wide Honor Society of the United Synagogue. The awards were conferred at a special assembly held at the Society for the Advancement of Judaism, 15 West 86th Street, New York City, on Sunday, October 23, 1949. At the same assembly annual achievement awards were conferred on the following students of our school:

Renee Aronow	Robert Granovsky
Rita Aronow	Barbara Kaplan
Edward Aaronson	Leslie Krimsky
Ruth Berman	Deborah Kallen
Myles Behrens	Peggy Krakauer
Paul Berk	Arthur Kaplan
Martin Brownstein	Gella Kaplan
Phyllis Brustein	Jerome Kern
Lila Berger	Paul Kushner
Alan Cohen	Lawrence Levy
Isaac Dressner	Myra Nelson
Bernice Eiselman	Martin Nachimson
Jeannette Flamm	Minton Paul
Richard Feinman	Alan Pinsky
Naomi Friedman	Deborah Rothman
Bernard Goldstein	Naomi Raphael
Ellen Gofseyeff	Arthur Rudy
Alan Gnaizda	Naomi Schiff
Harvey Gottlieb	Martin Sloate
Barbara Gross	Sol Tanenzapf
	Michael Zwerling

* * *

Simchat Torah

The annual Simchat Torah Hebrew School procession took place on Saturday, October 15, 1949. American and Jewish flags were distributed to those present. Students newly admitted to our Hebrew School were officially inducted by Rabbi Manuel Saltzman. These first grade students were then given the position of honor in the Hakafot or Torah procession. The school songs were led by Mr. Sholom Secunda.

A play was then presented by the

Hebrew Dramatic Club under the direction of Mrs. Evelyn Zusman. The play depicted a Sukkot procession in temple days. Refreshments were distributed by a P.T.A. committee hosted by Mrs. J. Kushner. Rabbi Lewittes presided.

Our Simchat Torah procession has received very favorable comment in the Jewish press because of the impressive manner in which the children carry out the Simchat Torah traditions.

* * *

The students of the Hebrew School were guests of the Center Academy at a special Sukkot party held on Wednesday, October 12, 1949. Miss Benedict presided and introduced Rabbis Saltzman and Lewittes who greeted the students of both schools. A special letter of greeting from Rabbi Israel H. Levinthal was read to the students.

A colorful program of Hebrew and folk songs was presented by Miss Murai. School songs were led by Miss Prensky.

The speakers stressed the fact that this was the first joint celebration of the Center Academy and the Hebrew School and expressed the hope that it would mark the beginning of a period of close cooperation between the two schools who share the same aims, education of our children as good Jews and good Americans.

* * *

P.T.A.

The opening meeting of the P.T.A. will be held on Wednesday, November 16, 1949. An interesting program in conjunction with Jewish Book Month is being arranged for this meeting. Mrs. Julius Kushner, president of the P.T.A., has extended a cordial invitation to all parents of our students and to members of the Center to attend this meeting.

* * *

Mr. Leon Shpall, one of the members of the Hebrew School faculty, has contributed a series of articles to the "General and Jewish Encyclopedia" which was just published in Jerusalem. Mr. Shpall, who has established a reputation for his research in American Jewish history, contributed material concerning the Jewish community life in America.

Junior League

THE Junior League, our college age youth group, is in full stride.

Election of officers was held on October 27th and November promises to be filled with cultural and social evenings. Our first meeting on November 3rd, will feature a panel discussion on the issues in the coming election. November 10th has been set aside as a social evening, at which time we will honor our new members. A book review of Arthur Miller's latest best-seller "The Sure Thing," will provide a stimulating evening on November 17th. Our last meeting of the month, on November 24th, will be a social at which we will renew acquaintance with the college age Center youth that comes home from out-of-town schools for the Thanksgiving holiday.

We are proud of the part that our members play in our programs. Our only regret is that there are some Center members who have not as yet joined us on Thursday nights. We urge all Center youth of college age to attend Junior League meetings and find out what they are missing.

Library Schedule

The following schedule now prevails in our library: Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M., and 7:00 to 9:00 P.M., and on Sundays from 10:00 A. M. to 2:00 P.M.

Younger Membership

(Continued from page 15)

past served as a guide to the committee in preparing this weekly schedule. We sought to integrate cultural programs which should be of particular interest to us as young Jews, with good wholesome social evenings.

In keeping with our responsibility as members of the Brooklyn Jewish Center, we have scheduled such programs as a Zionist Organization membership drive, a series of lectures and discussions of various phases of American-Jewish life, as well as Election Night and Chanukah parties.

It was our purpose to devise programs that would be interesting and well balanced. Your suggestions and constructive criticisms will aid us in improving our Tuesday evenings. Let us hear from you.

—MILTON REINER.

PAGING SISTERHOOD!

October and November are months of great significance to Americans. On October 24, a historic ceremony marked the dedication of the permanent United Nations headquarters, from which will emanate the clarion call of universal peace and understanding among men. November 8th is Election Day. Citizens in a democracy are privileged to vote for the leaders by whom they choose to be governed and for the issues they favor. It is therefore our duty as Americans to remember to exercise our legal right on this day. Women, get out and vote!

SARAH KLINGHOFFER.

General Meeting, September 19th

Our first meeting of the season on September 19th was attended by many members who manifested enthusiasm for the business part of the program as well as the musical diversion. President Sarah Klinghoffer asked for sponsors for each month's Kiddush, and urged the mothers to attend the Sabbath services, thereby setting the proper example to the children. Announcement of a trip to the Jewish Museum in December, and an all-day Seminar on November 28th, under the chairmanship of Sarah Epstein, evoked much interest. On behalf of the UJA drive, Hershey Kaplan appealed to those who had not completed payment on their pledges to do so quickly because the need in Israel is urgent. Our President called attention to two currently popular films which all Jews should see, "Sword In the Desert" and "The Earth Cries Out." Two announcements from the Women's League of the United Synagogue included an invitation to Center members to attend their annual Succoth party at the Seminary, and another sought reservations for a five-week series of lectures, sponsored by the Brooklyn Branch of Women's League. Most important business of the evening was the Mother-Daughter Luncheon and Fashion Show scheduled for Wednesday, October 19th. Chairman Ruth Bernhardt requested the co-operation of

the membership. Since it is Sisterhood's only fund-raising project, it is necessary for all our women to make reservations and enjoy a splendid afternoon. In introducing the cultural part of the program, Chairman Sarah Epstein called upon our dear Rabbi Levinthal for a message to inspire our members for the year ahead. Referring to Moses' dying request to his people that they "stand together," he stressed co-operation and joint efforts, stating that only by "standing together" could we hope to maintain our Jewish ideals and our religious culture. The "piece de resistance" of the evening was the splendid performance by Irene Rosenberg at the piano and her sister Sylvia on the violin. Their skill and charm delighted the audience, whose applause was rewarded with several encores. Refreshments and a social hour concluded our first meeting.

Committee Reports:

Kiddush For Junior Congregation—Call on Fanny Buchman, or Mrs. A. Rachmil, for sponsorship of a Kiddush for the children's congregation.

Cheer Fund will be happy to receive any contribution in honor of or in memory of an occasion which members wish to mark. See Lil Zakhem, Soc. Secy.

Religious Committee—Lil Lowenfeld reminded our women to make attendance at Sabbath services a habit, and the children then would learn to emulate the parents.

Federation of Jewish Philanthropies, under chairmanship of Lil Levy, has launched its Women's Division campaign, and all Board members are expected to take active part in securing contributions which will insure success for the drive. There will be a luncheon on Nov. 9th for contributions of \$100.00. Brooklyn Federation Day will be held on January 18th at the St. George Hotel.

Night of Stars—Chairman Dorothy Wisner urges members to secure tickets from her. \$1.20 to \$15.00. Show will

be held Monday evening, November 14, at Madison Square Garden.

Torah Fund Luncheon—Proceeds to Jewish Theological Seminary, through Women's League, on Wednesday, March 8th.

Women's League—Sisterhood will act as hostess for the combined open meeting of the Metropolitan and Brooklyn Branches, on Monday, January 9th. Chanukah Luncheon tickets for the annual Women's League event, at the Commodore, on Monday, December 19th, are now on sale. See Sarah Epstein for reservations.

Leadership lecture series, beginning Thursday, October 20th, continuing for five consecutive Thursdays, from 1-3, all for \$3.00, under direction of Helen Sussman, to be held at Jewish Communal Temple, Avenue I and E. 12th Street.

Museum Tour—Chairman Bea Schaeffer, and co-chairmen Mary Kahn and Anne Weisberg, will accept paid reservations, \$1.00, for a bus trip and guided tour with lecture by Dr. Kaiser, to Jewish Museum, on Wednesday, December 7, at 2:00 P.M.

All Day Seminar—Most important event yet in Sisterhood, Monday, November 28th. A. M. Session, 11:00 o'clock: "Religious Life in the New Israel," by noted speaker; forum; guest luncheon; musical program; Symposium on "Decision For Tomorrow," including panel of three famous speakers, and moderator who will present a discussion on "Religious Practices in America," from the orthodox, reform and conservative points of view. Rabbi Levinthal will greet the large assemblage, which will include presidents and representatives from all local Jewish women's groups. Be sure to come and bring your friends to enjoy this most stimulating program.

Cheer Fund Contributions:

- In honor of daughter's engagement
Mrs. R. Joley
- In honor of new grandson
Mrs. Mildred M. Levine
- In honor of new granddaughter
Mrs. Iona Taft
- In honor of grandson's Bar Mitzvah
Mr. Charles Blacher
- In honor of son's graduation
Mrs. Gert Heimowitz

(Continued on page 22)

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MISS IRIS

Res. 1710 Ocean Pkwy.

Proposed by Nat Horowitz,

Dr. Sol Gross

AGIN, MISS ARLYNE B.

Res. 560 Lefferts Ave.

Proposed by Michael Levine,

Thelma Plafker

ALTMAN, MISS ROSE

Res. 650 Crown St.

ASHEN, MISS MILDRED

Res. 721 Empire Blvd.

BANNER, HAROLD

Res. 201 Linden Blvd.

Bus. Squibb Sales, 25 Columbia Hts.

Single

Proposed by Murray Rosenthal,

Nathaniel Friedman

BASS, MISS ROSALYN

Res. 3845—18th Ave.

Proposed by Jerome Gellerstein

BAUER, MISS CEIL

Res. 280 Parkside Ave.

Proposed by Nat Gurwitch,

Morton Weinberger

BECKER, LOUIS

Res. 381 Alabama Ave.

Bus. Accountant, 26 Court St.

Single

Proposed by Elaine Abrams,

Laura Ehrenberg

BELL, MISS HARRIETT

Res. 2110 Newkirk Ave.

Single

Proposed by Nat Gurwitch,

Morton Weinberger

BERGER, MORTON

Res. 1449 E. 23rd St.

Bus. Accountant, 92 Liberty St.

Single

Proposed by Philip Amster,

Geo. Feldman

BIERMAN, HERBERT

Res. 925 Prospect Pl.

Bus. Gloves, 34 E. 30th St.

Married

Proposed by Benj. Perlman,

Philip Perlman

BIRDOFF, MISS HARRIET

Res. 646 Argyle Rd.

Proposed by Jerome Gellerstein,

Ruth Katz

BLANKOPF, ARTHUR

Res. 150 Crown St.

Bus. Fireproof Doors, 76 Lexington Ave.

Married

Proposed by Philip Amster,

George Feldman

BLUESTONE, DR. SEYMOUR S.

Res. 525 Eastern Pkwy.

Single

Proposed by Harold Jacobs,

Harry Fuchs

BROWN, MISS ESTHER

Res. 3623 Quentin Rd.

Proposed by Lillian Greenberg,

Rose Weisfeld

CARMELY, MISS NAOMI

Res. 441 Brooklyn Ave.

Proposed by Jos. S. Scheinberg,

Leo Kaufmann

CHAIKEN, MISS EDYTHE

Res. 582 Saratoga Ave.

Proposed by Seymour Eisenstadt,

Gladys Scherr

CHAPNICK, MISS GLORIA

Res. 110 Keap St.

Proposed by Nat Gurwitch,

Morton Weinberger

COGEN, MISS PEARL

Res. 260 Ocean Pkwy.

Proposed by Elaine Abrams,

Laura Ehrenberg

COHEN, AARON

Res. 518 Elton St.

Bus. Furs, 333—7th Ave.

Single

Proposed by Jerome Gellerstein,

Tess Levine

COHEN, IRA GERSON

Res. 111 W. 16th St.

Bus. Rainwear, 200—5th Ave.

Single

Proposed by Benj. Perlman,

Philip Perlman

DAVIS, JEROME

Res. 1823 Avenue O

Bus. Exporters, 58 Lispenard St.

Single

Proposed by Jack Mintzer,

Harry Gumer

DIAMOND, IRVING

Res. 456 Schenectady Ave.

Bus. Linens, 11 E. 26th St.

Proposed by A. J. Stelzer

DIAMOND, SAUL

Res. 291 Snediker Ave.

Bus. U.J.A., 250 W. 57th St.

Single

Proposed by Nathan Abrams

ECKSTEIN, EUGENE

Res. 1494 Carroll St.

Bus. Dry Goods, 74 Orchard St.

Single

Proposed by Joseph H. Aaron,

Dr. S. T. Markoff

EDELSON, MISS FLORENCE

Res. 569 Empire Blvd.

Proposed by Jerome B. Simonson,

Norman S. Ruchman

EIGG, RALPH T.

Res. 552 Pennsylvania Ave.

Proposed by Pauline Steiner,

Harold Sobelman

EISENBERG, BURTON J.

Res. 556 Crown St.

Bus. Apparel, 354—4th Ave.

Single

Proposed by Ralph E. Seiden,

Herbert Eckert

FEIGEN, MISS THELMA

Res. 75 E. 95th St.

FESTBERG, MISS SARA

Res. 80 So. 10th St.

Proposed by Sylvia Simon,

Pearl Person

FELD, MISS ROSALYN

Res. 469 E. 93rd St.

Proposed by Muriel Silverstein,

Milton Silverstein

FLAMM, MRS. SADYE

Res. 398 Crown St.

Proposed by Dr. Emanuel Spaet,

Judge A. David Benjamin

FOGELSON, MISS FRANCINE

Res. 1040 Carroll St.

Proposed by Evelyn Friedman

FRANKENSTEIN, MISS GLORIA

Res. 897 Empire Blvd.

FREY, MISS LYNN

Res. 575 Saratoga Ave.

Proposed by Laura Ehrenberg,

Seymour Eisenstadt

FRIEDMAN, GEORGE S.

Res. 2002 Strauss St.

Bus. Insurance

Single

Proposed by Harry Passales,

David Price

FRIEDMAN, MISS LAURA

Res. 739 Miller Ave.

Proposed by Martin Bruckner,

Harry Mandler

GALLOP, MISS MAE

Res. 488 Montgomery St.

Proposed by Abr. H. Zirn

- GELLER, SAMUEL
Res. 201 Crown St.
Bus. Board of Education
Single
- GILMAN, Miss RUTH
Res. 767 Miller Ave.
Proposed by Martin Bruckner,
Harry Mandler
- GOLDBERG, Miss IDA
Res. 568 Ralph Ave.
Proposed by Rhoda Soicher,
Maxwell Cobert
- GOLDBERG, Miss LAURA L.
Res. 1025 St. Johns Pl.
Proposed by Harold Sobelman
- GOLDMAN, Miss DORIS
Res. 1734 E. 7th St.
Proposed by Harold Ignatoff,
David Rosenberg
- GOLDSTEIN, Miss ZINA
Res. 218 E. 95th St.
Proposed by Rhoda Soicher,
Nat Gurwitch
- GORDON, DR. BENJ. S.
Res. 1488 President St.
Bus. Pathologist, U.S.V.A. Hosp.
Married
Proposed by Benj. Machlin,
Dr. David Kershner
- GORDON, SAMUEL
Res. 1031 Rutland Rd.
Bus. Dunn & Bradstreet
Single
Proposed by Morton N. Chalef,
Jerome Chalef
- GOTTlieb, SAMUEL
Res. 751 St. Marks Ave.
Bus. Textiles, 207 Avenue C
Married
Proposed by Arthur Scheinert,
Frank Schaeffer
- GREENBERG, Miss ETTA
Res. 49 E. 95th St.
Proposed by Harry Gumer,
Laura Ehrenberg
- GREENSPAN, MRS. ANNA
Res. 451 Kingstone Ave.
Proposed by Isadore S. Koeppel,
Meyer Hausner
- GROMET, M. J.
Res. 659 Gates Ave.
Bus. Diaper Service, 657 Gates Ave.
Married
Proposed by Abe Mann,
Geo. Phillipson
- HABERMAN, SAM
Res. 506 Eastern Pkwy.
Bus. Plumbing Supp., 302 Sheffield
Ave.
- Single
Proposed by Nat Hoffspiel,
Michael Kahn
- HAMMERSCHLAG, Miss ESTHER
Res. 418 Alabama Ave.
Proposed by Martin Bruckner,
Etta Greenberg
- HAND, Miss EDITH
Res. 1048 Sutter Ave.
Proposed by Aaron Levine,
Seymour Glass
- HAYMAN, MARTIN
Res. 3005 Bedford Ave.
Bus. Textiles, 450—7th Ave.
Married
Proposed by Center Academy
- HIRSCH, Miss MURIEL
Res. 65 Ocean Ave.
- HOROWITZ, Miss GERTRUDE
Res. 182 E. 57th St.
Proposed by Benj. H. Wisner
- JACOBSON, Miss PEARL
Res. 193 E. 52nd St.
Proposed by Nat Hoffspiel,
Harry Smolar
- KALT, Miss ELAINE
Res. 23 E. 95th St.
Proposed by Harry Gumer,
Laura Ehrenberg
- KATZ, Miss ANNETTE
Res. 449 Williams Ave.
Proposed by Martin Bruckner,
Etta Greenberg
- KATZ, Miss RUTH
Res. 628 Osborn St.
Proposed by Harold Sobelman,
Nat Hoffspiel
- KATZ, Miss SHIRLEY
Res. 279 E. 92nd St.
- KAYE, Miss ELSIE
Res. 1623 Avenue V
Proposed by Dr. Alla D. Litvak
- KOTOK, Miss LYNN
Res. 10 Ocean Pkwy.
Proposed by Nat Hoffspiel,
Edw. E. Stashin
- KREITZBERG, Miss PEARL
Res. 388 E. 58th St.
Proposed by Milton Reiner
- LANDSMAN, Miss MILLIE
Res. 253 E. 91st St.
Proposed by Philip Palevsky
- LEIBOWITZ, Miss ANNE G.
Res. 582 Howard Ave.
- LEVENSON, SAM
Res. 1380 Union St.
Bus. Entertainer
Married
Proposed by Samuel Lemberg,
Joseph Goldberg
- LEVINE, Miss DORIS
Res. 225 So. 3rd St.
Proposed by Phil Wasserman,
Eileen Charney
- LEVINE, Miss EVELYN
Res. 2223 Cortelyou Rd.
- LEVINE, LEONARD
Res. 570 Lefferts Ave.
Bus. Ladies Wear, 47 E. Bway.
Married
Proposed by Irv. Balmuth,
Samuel Weiss
- LEVINE, MORRIS
Res. 220 Bristol St.
Bus. Accountant, 5 Beekman St.
Single
- LEVINE, WALTER L.
Res. 1367 Sterling Pl.
Bus. Printing, 24 New Chambers St.
Proposed by Aaron Levine,
Seymour Glass
- LICHSTEIN, Miss MARY
Res. 461 E. 93rd St.
Proposed by Muriel Silverstein,
Milton Silverstein
- LIEBERMAN, MARVIN
Res. 550 Georgia Ave.
Bus. C.P.A., 11 West 42nd St.
Single
Proposed by Shirley Jasphy,
Laura Ehrenberg
- LIEBERMAN, Miss SHIRLEY
Res. 611 Bedford Ave.
- LINDENAUER, Miss GERTRUDE
Res. 2126 Benson Ave.
Proposed by Sylvia Simon,
Pearl Person
- LISON, DAVID
Res. 813 Saratoga Ave.
Bus. Dental Lab., 1780 Bway.
Single
Proposed by Dr. Samuel H. Rosen
- LITE, Miss PHYLLIS
Res. 1460 E. 8th St.
Proposed by David Rosenberg,
Harold Ignatoff
- LITTMAN, Miss BELLA
Res. 728 Howard Ave.
- MALLYN, Miss LILYAN
Res. 1170 Lincoln Pl.
Proposed by Morris Hecht
- MANDEL, CHARLES
Res. 1958—76th St.
Bus. Real Estate, 1502 Flatbush Ave.
Single
Proposed by Herman Rossler,
Harold Kalb
- MANDEL, Miss GERTRUDE J.
Res. 1402 Carroll St.

- Proposed by Helene Schulman,
Gerald Jacobs*
- MARGULIES, Miss FLORENCE
Res. 1039 Beach 9th St.
*Proposed by Rhoda Soicher,
Nat Gurwitsch*
- MAY, JACK
Res. 1730 Carroll St.
Bus. Die Mfg., 25 W. 19th St.
Married
*Proposed by Edward Becker,
Rea Cammerman*
- MILLER, ARTHUR L.
Res. 1234 Lincoln Pl.
Bus. R.C.A. Lab., Princeton, N. J.
Single
*Proposed by Jeanette Block,
Helen Brasner*
- MINTZ, LEO
Res. 270 Empire Blvd.
Bus. Silk, 570—7th Ave.
Married
Proposed by Murray Goldsmith
- MOSES, Miss ESTHER
Res. 95B Seaview Dr.
*Proposed by Aaron Levine,
Seymour Glass*
- PEARL, MAX
Res. 691 Sheffield Ave.
Bus. Handkerchiefs, 123—5th Ave.
*Proposed by Shirley Jasphy,
Gerald Jacobs*
- PHILLIPS, Miss RIDIA
Res. 600 Logan St.
Proposed by Dr. Jacob Halperin
- PINTEL, Miss BEVERLY
Res. 7902 Bay Pkwy.
*Proposed by Dr. Sol Gross,
Elaine Deutsch*
- POMERANTZ, Miss SHIRLEY R.
Res. 435 E. 92nd St.
*Proposed by Dr. Jacob Halperin,
Dr. Jules B. Aaron*
- PROPPER, Miss BERNICE
Res. 162 Navy Walk
*Proposed by Dr. Milo Berkowitz,
Harold Kalb*
- RAPPAPORT, LOUIS
Res. 1296 Pacific St.
Bus. Taxi
Proposed by Dr. Abr. Weissman
- RECKSON, Miss BETTE
Res. 877 Empire Blvd.
*Proposed by Pauline Novins,
Claire Geller*
- RINGHEL, GRACE J.
Res. 429 Brooklyn Ave.
*Proposed by Naomi Bachman,
Paul Cohen*
- ROBERTS, Miss RUTH
Res. 615 New Jersey Ave.
- ROSEN, Miss BOBBE
Res. 559 Stone Ave.
*Proposed by Dr. Alla D. Litvak,
Dr. I. J. Greenblatt*
- ROSEN, Miss GERTRUDE
Res. 285 Bristol St.
Proposed by Jack Glassman
- ROSENKRANZ, Miss ESTHER F.
Res. 1597 Sterling Pl.
*Proposed by Dr. Sol Gross,
Helen R. Morris*
- ROSENER, Miss HANNAH
Res. 48 Fleet Walk
*Proposed by Sylvia Simon,
Pearl Person*
- ROSSOW, Miss ANITA
Res. 1819 Avenue L
*Proposed by Dr. Sol Gross,
Ben R. Berke*
- ROTHMAN, DANIEL
Res. 883 Eastern Pkwy.
- SAMUELS, MONROE
Res. 959 Park Pl.
Bus. Shoe Sales, Flushing, L. I.
*Proposed by Martin Bruckner,
Gerald Jacobs*
- SCHACTER, STANLEY M.
Res. 1562 E. 26th St.
Bus. Groceries, 87—3rd Ave.
Single
*Proposed by Philip Amster,
Geo. Feldman*
- SCHNEIROW, Miss BELLE
Res. 638 Clarkson Ave.
- SCHOENBERG, WILLIAM S.
Res. 212 B. 138th St.
Bus. Pawnbrokerage, 134 Myrtle Ave.
Single
- SCHWARTZ, CARL
Res. 751 St. Marks Ave.
Bus. Attorney, 62 Cooper Sq.
Married
*Proposed by Dr. Samuel S. Gilbert,
David R. Aaron*
- SCHWARTZ, MAX
Res. 715 St. Marks Ave.
Bus. Produce, 60 Harrison St.
Married
*Proposed by Abr. Bass,
Jos. Richman*
- SEIF, OSCAR
Res. 960 Sterling Pl.
Bus. Bananas, 43 Washington Ave.
- SHERMAN, Miss MALVINA
Res. 1710 President St.
Proposed by Jane Ellentuck,
- Sylvia Sonenberg
- SIEGEL, Miss LILYAN
Res. 768 Miller Ave.
Proposed by Harry Mandler
- SIMON, ISIDOR
Res. 98 Sterling St.
- SOLOMON, Miss LUCILLE
Res. 603 Osborn St.
*Proposed by Harold Sobelman,
Milton Harris*
- STEIN, Miss IDA
Res. 215 So. 3rd St.
*Proposed by Phil Wasserman,
Eileen Charney*
- STEIN, RALPH
Res. 908 Hopkinson Ave.
Bus. Lithographer, 601 W. 26th St.
Single
*Proposed by Louis H. Sklar,
Milton Harris*
- STILLMAN, MAX
Res. 520 Crown St.
Bus. Novelty, 476 Jefferson St.
Single
Proposed by Rose Stillman
- SUSHMAN, Miss BETTY
Res. 1010 President St.
- TANNENBAUM, JACK B.
Res. 120 Ocean Pkwy.
Bus. Attorney, 50 Court St.
Married
- TANNENBAUM, SAMUEL
Res. 501 Argyle Rd.
Bus. Attorney, 295 Madison Ave.
Single
*Proposed by Oscar Kurshan,
Harry Fuchs*
- TEPPER, Miss SHIRLEY
Res. 288 Crown St.
Proposed by Simon Goldstein
- VARET, GUSTAV V.
Res. 777 St. Marks Ave.
Bus. C.P.A., 225 Lafayette St.
Married
Proposed by Joseph Jaspán
- VOGEL, GEORGE
Res. 576 Eastern Pkwy.
Bus. Jewelry
Married
*Proposed by Harry M. Levine,
Abr. Ginsburg*
- WAGENHEIM, PHILIP R.
Res. 934 Carroll St.
Bus. Lawyer, 125 W. 40th St.
Married
Proposed by William L. Kuhn
- WAGNER, Miss LENORE
Res. 28 E. 56th St.
Proposed by Bernice Cohen

WAPNER, CHARLES
Res. 601 Lefferts Ave.
Bus. Attorney, 16 Court St.
Married

Proposed by Joseph Jaspan

WARSHARSKY, GERALD
Res. 125 Dumont Ave.
Bus. Furs, 345—7th Ave.
Single

Proposed by Harry Passales,
David Price

WASSERMAN, MARTIN
Res. 723 Eastern Pkwy.
Bus. Pharmacy, 2201 Bway.
Single

Proposed by Milton Reiner,
Frank Wold

WEILER, Miss HILDA J.
Res. 43-31—45th St.

Proposed by Nat Horowitz

WEINER, HERMAN L.
Res. 266 Brooklyn Ave.
Bus. Novelty, 15 W. 36th St.
Married

Proposed by I. Frank Miller,
Jerome Chernow

WEINER, Miss JOYCE
Res. 101 Ocean Pkwy.
Proposed by Leo Tallering,
Herbert J. Okoskin

WELLING, Miss CECILY
Res. 496 E. 95th St.
Proposed by Bernice Cohen

WERNER, Miss ANN
Res. 259 E. 92nd St.
Proposed by Philip Palevsky

WOLK, FRANK
Res. 520 Crown St.
Bus. Pharmacy, 2959 Bway.
Single

Proposed by Frank Wolk,
Ephraim Rudin

WOODS, HARRY
Res. 451 Kingston Ave.
Bus. Importer, 686 Grand St.
Proposed by Isador Koepfel,
Meyer Hausner

ZIMMERMAN, JESSE
Res. 2031 Union St.
Bus. Converter, 379 Bway.
Single
Proposed by Herman Katz,
Samuel R. Cohen

The following have applied for re-
instatement:

ELSBURG, DR. M. S.
Res. 522 Eastern Pkwy.
Bus. Dentist
Married

GILBARD, BERNARD W.
Res. 121 Louisa St.
Bus. Attorney, 1440 Broadway
Single

Proposed by Murray Rosenthal,
Nathaniel Friedman

GLATZER, DR. NAHUM NORBERT
Res. 135 Eastern Pkwy.
Bus. Publishers, 392 Madison Ave.
Married

ISAACS, DR. ARTHUR
Res. 125 Ocean Ave.
Married

LINDENBAUM, ABRAHAM M.
Res. 706 Eastern Pkwy.
Bus. Lawyer, 100 Clinton St.
Married

Proposed by Murray Feiden,
Stanley Steingut

STAM, LEO
Res. 289 Empire Blvd.
Bus. Optometrist, 154 Sumner Ave.
Single

Proposed by Nat Hoffsiegel,
Harold Sobelman

CHESNER, JACK
Res. 260 Ocean Pkwy.
Bus. 26 Court St.
Married
Proposed by Leo Chizner

Late Applications

BACKINOFF, PHILIP
Res. 1061 Willmohr St.
Bus. Radio, 1465 Bedford Ave.
Single
Proposed by Frank R. Rose

BOXER, Miss JOYCE
Res. 45 Plaza St.
Proposed by Harry Grossman

CUTLER, Miss MURIEL
Res. 344 East 51st St.
Proposed by Ben R. Berke,
Nat Hoffsiegel

EZERSKY, LOUIS
Res. 285 St. Johns Pl.
Bus. Clothing, 44 E. Broadway
Married
Proposed by H. Sussman,
Bernard Epworth

FOGEL, Miss MARILYN
Res. 193 Tompkins Ave.
KANE, ARTHUR
Res. 848 Hopkinson Ave.
Bus. Beverages, 2760 E. 14th St.
Proposed by Frank F. Rose

LEVINE, HERMAN
Res. 1571 Carroll St.
Bus. Pharmacist, 5413—5th Ave.
Married

Proposed by Mrs. A. Engel,
Benjamin Grabisch

NAVON, MORRIS
Res. 670 Crown St.
Bus. Accountant, 1440 Broadway
Single

Proposed by Richard Nepon,
Dr. Harold Cook

NAVON, RUBEN S.
Res. 670 Crown St.
Proposed by Richard Nepon,
Dr. Harold Cook

PANISH, HARRY
Res. 778 Blake Ave.
Bus. Welfare Agency, 270 Madison
Avenue

Single
Proposed by Milton Reiner,
Harold Kalb

REITMAN, BEN
Res. 165 Herzl St.
Bus. Meat, 46 Belmont Ave.

ROSE, MURRAY
Res. 4204 Foster Ave.
Bus. Beauty Salon, 1069 Ralph Ave.
Married

SILVER, BERNARD A.
Res. 308 Sterling St.
Bus. C.P.A., 130 W. 42nd St.
Single
Proposed by Frank F. Rose

SNYDER, HOWARD N.
Res. 456 Schenectady Ave.
Bus. Foundations, 135 Madison Ave.
Single
Proposed by Dr. Charles Windwer,
Saul Shlakman

SOBELMAN, Miss SYLVIA
Res. 1030 Park Pl.
Proposed by Harold Sobelman,
David Gold

STRIER, BERNARD
Res. 446 Kingston Ave.
Bus. Dept. of Labor
Single
Proposed by Milton Reiner,
Arnold Berkeley

YOUNG, Miss RITA
Res. 422 Troy Ave.
Proposed by Herbert Altneu,
Phyllis Nussend

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

THE TICKET

(Continued from page 8)

—I hated to think there was going to be trouble.

David brushed my arm away and returned the cop's gaze. His voice was low when he spoke. "He didn't violate the law . . ."

"Seems to me you're asking for trouble," said the cop. "You'd better mind your own business, pal."

"This is my business," replied David. "This is vitally my business. If you give him a ticket, I'll go to court and protest. There were half a dozen on the car who saw him cross. They'll back me up."

The crowd, which had formed, had been rather quiet—more curious than demonstrative. Now someone cried, "Say, is this nigger your friend?"

"What you so concerned about him for?" a young fellow in a painter's cap demanded.

"That's what I'd like to know," said the cop. He looked around the crowd, as if seeking support.

"But if the nigger didn't run the signal light," an old man, carrying an umbrella, spoke up.

"Well, I think it's a lot of fuss about nothing," someone grumbled.

The cop was writing again. "I'll go to court," warned David. "I want you to remember that."

"Let me get this straight," said the old man with the umbrella. He sounded like he might have been a school teacher. "You don't know this darkey? You just want to help him out—is that it?"

David faced around and when he spoke his voice was vibrant. "I never saw this man before in my life—until he ran across the street to make that street car. But I think it's my duty to see that he's not pushed around."

"Stand up to 'em," called a voice out of the crowd. "That's right, buddy . . ."

The cop began to sense that the crowd was turning against him. "Oh, shucks," he cried and tore up the ticket. "Now scram," he told the colored man. "All of you, break it up." He elbowed his way through the crowd.

Soon the crowd melted away, leaving only the old man with the umbrella, the colored man in fatigues and David and me.

"Suh," said the colored man to David,

"I want to . . ." He swallowed hard and looked at David.

"Forget it," David said.

"Yessir," the colored man said. We watched him hurry down the street.

"I, too," the old man with the umbrella said, as he fell into step with us. "It makes a person feel good . . . seeing a noble gesture like that."

David laughed away the praise. "It was nothing," he said.

"Brutality—that's what the policeman was practicing. Why, he wouldn't dare have picked on one of us."

David turned and looked at me. Then his grin broadened, but I could detect a serious note in his voice. "Not that time—he wouldn't . . ." Then he stopped, and I knew what he was thinking—I knew exactly what was running through his mind . . .

I was going to be late to the office, but I wouldn't have missed it for anything.

GUIDE TO ISRAEL

(Continued from page 7)

of funds open to a country—domestic savings, private and public—Israel has the financial assistance of world Jewry, operating through the Agency, to spark and to assist the economic development of the land.

Some investors have expressed fear that industry may fall completely into the hands of the Histadrut. Government policy would indicate otherwise. Israel officials have reiterated that they not only recognize the important role of private enterprise, but will give encouragement and offer incentives to private business.

Israel's urgent requirement at the present time is private capital. If private enterprise displays the boldness necessary in a young, pioneering country and invests capital in the quantities needed, there is no doubt that individual enterprise will continue to prosper and will be a vital force in shaping the future of the Jewish State.

PAGING SISTERHOOD

(Continued from page 17)

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Mrs. S. Klinghoffer

In memory of F. Groden

Groden family

In memory of F. Groden

Mrs. Dora Brenner

Calendar of Events

November 14—Executive Board of Sisterhood meets 1:00 P. M.

November 28—*All Day Seminar and Symposium.* A must for every Sisterhood member. Morning and afternoon program, including luncheon and musical interlude. Prominent speakers. Watch for further information.

Women In the News

We wish Bessie Fine a pleasant sojourn in Israel, and hope both she and her husband will have much to tell us about the dedication of the Weizmann Science Institute to which they have been invited.

Ruth Winick, President of the Deborah Chapter of Hadassah, will represent her group in the National Hadassah Convention at San Francisco, in November.

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THE JEWISH SPIRIT IN LITERATURE

(Continued from page 11)

self when in distress to a lamb because he himself had been a shepherd and taken many a lamb into his bosom. Thus the psalmist has been a greater doctor of the souls than a hundred writers of sermons beseeching a Puritanical course in life. The theory that by our Jewish genius we must save the whole world is a too ambitious, not to say arrogant task. But by a great literature and art, we may make the rest of mankind our brethren, as great writers have always done. Shakespeare has aided the world more than all the writers of English homilies.

I do not mean to imply that certain noble ideals must not be expressly striven for in our literature, such as economic justice, political equality, democratic practices, mercy in judgment. The writer will seek for special consideration for the stranger, the widow, the underprivileged, the poor, the sick, the unfortunate—in short, he will, in his humble way, do his best to make the condition of society approach Utopia not only in Israel, but throughout the world. But a writer is an individual besides being a member of the state. He cannot in Israel

be forced to do what the writer does in the Soviet countries, hypocritically refuse to sing of his own emotions and sorrows and joys, but treat in an impersonal way and give play to emotions that he does not feel because he is ordered to write thus.

The Jewish spirit in literature and the arts must be reconciled with the spirit of humanity at large. Then we may identify the Jewish spirit with the spirit of all humanity. It will give voice to that feeling so nobly uttered by Whitman when he sang in his "Song of Myself" of a mystical state he had reached:

Swiftly arose and spread around me
the peace and knowledge that pass
all the arguments of the earth,
And I know that the hand of God
is the promise of my own,
And I know that the spirit of God
is the brother of my own,
And that all the men ever born are
also my brothers, and the women
my sisters and lovers,
And that a kelson of creation is love.
—ALBERT MORDELL.

PROFESSOR KLAUSNER AT 75

(Continued from page 11)

western world.

Both before and since he came to Jerusalem, Dr. Klausner's literary output has been prodigious—no other word would be adequate. A list of his books and essays which one of his students compiled some years ago itself makes a small book. His main subjects have been those indicated by two Chairs—modern Hebrew literature and Jewish history in the period of the second Temple. He wrote a small History of Modern Hebrew Literature many years ago; he has produced innumerable essays and articles and monographs on individual writers; and during the last ten years or so he has been occupied with a truly monumental History of Modern Literature, of which five volumes have appeared, and the sixth is now nearing completion. In his other field he has written a notable work on the Messianic Idea, a History of the Second Temple (two volumes of the new and enlarged editions of these have already

appeared), and two books on the rise of Christianity ("Jesus of Nazareth" and "From Jesus to Paul"). These last-named works, frowned upon by some Jewish scholars, have been translated into many languages and have brought Dr. Klausner fame and recognition abroad. His recent election as a Foreign Honorary Member of the American Academy of Arts and Sciences—an organization with headquarters in Boston, and founded in 1780. It has numbered among its members scores of illustrious men, such as Benjamin Franklin, Faraday, Newton, Ruskin.

At seventy-five Professor Klausner has still a zest and capacity for work which many a younger man might envy. He has now more time for writing than ever, and he is making the most of it. All his friends and admirers will wish him many years in which to pursue his scholarly labors in the fields in which he has already contributed so much.

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The Brooklyn Jewish Center Review

November, 1949

THE STATE OF AUSTRIA

By ALFRED WERNER

A JOURNEY TO ISRAEL

By MORDECAI RUDENSKY

SMALL TALK IN A BAR — A SHORT STORY

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GUIDE TO ISRAEL

By P. BERNARD NORTMAN

DR. LEVINTHAL'S "JUDAISM" IN YIDDISH

DR. E. N. RABINOWITZ

NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

NOVEMBER, 1949 — KISLEV 5710

No. 11

"IF I FORGET THEE, O JERUSALEM!"

THE United Nations has before it the report of the Palestine Conciliation

Commission, providing for the disposition of the City of Jerusalem. The question of Jerusalem is in many ways one of the most vexing and one of the most important problems facing the United Nations. Claims have been advanced on behalf of Israel, in the interest of the Arab Kingdoms, by the Mohammedan faith, and by some of the sects of Christianity. As an answer and solution, the proposal of the Commission is that Jerusalem be internationalized and that it be governed by the United Nations through the agency of an administration responsible to that organization.

There is a facile attractiveness about the proposal which makes it acceptable to the unthinking. This is so only because, by setting up a compromise based on convenience, it hides the underlying impossibility of such a solution. In the first place, Jerusalem is actually not one city but two cities. Old Jerusalem, now in the hands of Abdullah's Legion, is the *locus* of most of the holy places of all three faiths. New Jerusalem, on the other hand, is a modern city inhabited almost exclusively by Jews to the number of 100,000 and built entirely by Jewish initiative, Jewish money and Jewish labor. Its inhabitants pay taxes to Israel and consider themselves to be in all respects citizens of Israel. Neither Israel as a State nor the Jews as a people can or will see the new Jerusalem torn from the State of Israel. Such a proposal is almost as brutally callous as the original Bevin suggestion that the entire city of Jerusalem be ceded to Transjordan. Jewish opposition to both the former and now the latter plan involves a legitimate

pride in accomplishment and a legal insistence on the fact of ownership.

More than that, however, it is based on the imponderable but massive spiritual association of the Jewish people throughout the centuries with the name and fact of Jerusalem. The splendor of Israel's history as well as its tragedy is inextricably interwoven with the magic of that name. It has been the guiding star in that hope of a return of Israel to the Jewish people and of at least a segment of the Jewish people to Jerusalem: the hope which has been the psychological and spiritual life-preserver to which Jews have clung in the stormy seas of persecution and oppression. Realism on the part of statesmen, should have included this factor in their calculations. Statesmen are wise when they see the unseen as clearly in perspective as they envisage the obvious.

It is idle to talk of enforcing a solution of this kind against the will of the Jews. The very fact of the existence of Israel is an example of the indestructible will of the Jewish people to complete statehood in Israel against, and despite, the indifference of part of the world and the cold, calculated hostility of another large part. What is disheartening is not the prospect of defeat; for that will not occur. It is the fact that the Government of the United States allows the prestige of its name to be attached to an insistence on the proposals of the Commission, the oily smell of which is as bitter a stench in the nostrils of the Jews as was the former and more open opposition to the establishment of the State.

The proposal must fail not only because of its futility as thus far revealed,

but because of its very inutility. There is a legitimacy in the demand for protection and preservation of the holy places of all three faiths. (This can be recognized even while the assertion is made with truth that the Government of Israel has thus far amply protected the sacred relics of the various religions.) That, however, can be done without an implementation of the proposals of the Commission. Israel has already offered to permit supervision over the holy places by an International Commission. This evidence of good faith should have been enough to stop the whole discussion. That the palaver still continues must be construed as proof of the fact that the underlying purpose of the Commission's proposal is not the protection of the holy places but the depletion of Israel. It is, therefore, once again incumbent upon Jews—and upon the hosts of their friends among non-Jews—to repeat again the immemorial pledge:

*"If I Forget Thee, O Jerusalem
Let My Right Hand Forget Her
Cunning,
Let My Tongue Cleave to the Roof of
My Mouth,
If I Remember Thee Not;
If I Set Not Jerusalem
Above My Chiefest Joy."*

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE RABBI'S LETTER OF RECOMMENDATION

RECENTLY I read an interesting comment in one of the congregational bulletins which touches upon a situation in our Jewish religious life that is encountered by every rabbi, and which certainly deserves to be called to the attention of the entire community. The article was written by Rabbi Morris Teller, of Chicago, and has already been reprinted in many Synagogue and Temple publications. Because I, too, am often faced with the same problem, I am taking the liberty of quoting his analysis in this column.

"Like most of my colleagues," he writes, "I am frequently asked for letters of recommendation by young men and women who seek admission to a University or a position in a business establishment. When I know the applicant well I am naturally very happy to render such service. When I am occasionally requested for such a recommendation by a young man or young woman whom I have not seen for ten years or more—since the Bar Mitzvah or Confirmation—it becomes quite embarrassing to the applicant and myself. It seems that many universities and business firms prefer to admit those who come well recommended by a clergyman. These institutions realize that a person who has kept up contacts with the clergyman and the Synagogue or Church, as the case may be, is more desirable and worthy of consideration than one who has no religious affiliation. Young people in their 'teens' would do well to retain contacts with the Synagogue and the Rabbi for higher motives than that of 'needing the Rabbi' some day for a recommendation; but even for this rather practical motive alone it 'pays' young people to have the Rabbi know them well so that when such a letter will be needed, the Rabbi can honestly and enthusiastically write in such terms as will win for the applicant the most favorable consideration.

"Therefore my practical advice to

young people is to attend our services regularly, to become active in one of the numerous youth activities which we have for all of our age groups. Let me know you better."

No elaborate comment on the above advice is necessary. How often have I been approached to write a letter of recommendation to a university or a government post by young people whose only claim was that their parents worship at the Center on the High Holy Days or that they were Bar Mitzvah in our Synagogue. And when I ask them how they expect me to know their religious attitudes or observance, or how they can expect me to attest to their religious affiliation, to their Synagogue attendance or

to their interest in any of the Synagogue activities, they suddenly assume an attitude of disappointment, and even of resentment, that the Rabbi should be so "technical" about the matter. They have a feeling—alas, often shared by their parents—that because they were Bar Mitzvah or Consecrated in the Synagogue, that is sufficient warrant for the Rabbi to give a blanket endorsement to the applicant's claim of high religious ideals, even though the young man or woman never entered the Synagogue since that important event. I earnestly hope that our members and their children will give serious thought to the above quoted comment, and thus make it a pleasure and a privilege for your Rabbi to attest to your moral and religious character, as he should like to do, when the opportunity calls for such recommendation.

Israel H. Ben-Zahal

Chanukah Lights In Apartment Lobbies

AN INTERESTING suggestion for Chanukah observance was made at a recent conference called by the Eastern Parkway Jewish Community Council.

The problem of Christmas trees in the lobbies of apartment houses tenanted mainly by Jews was discussed. The suggestion made was that the Jewish tenants arrange for the kindling of Chanukah lights in the lobbies at this festive season. This is a request that will not be turned down if tactfully handled. Several years ago, the writer of these lines, confronted by a similar problem in his apartment house residence, turned for help to the building superintendent. Not only was the superintendent eager to comply with the request but he quickly went to work in his shop and built an eight-branched electric candelabrum which he set up in the lobby. A similar candelabrum was set up in an adjacent building supervised by the same superintendent. Each night an additional candle was lit. Above the Menorah the words "Happy Chanukah" were set. The innovation was well received by tenants and visitors.

Last year the Jewish press reported that several apartment houses in the Flatbush

and Borough Park areas had erected large candelabra in the lobbies and arranged festivities for each night of Chanukah. The time of the kindling of the lights was announced, and all tenants gathered at the proper time celebrating the occasion with song and refreshments.

All those present at the Eastern Parkway Jewish Community Council meeting were enthusiastic about the idea.

We are told that the reason for the Chanukah candles is *P'far-su-may nis-sa*, to spread the word of the miracle which took place at this season over 2,000 years ago. Each one ought to regard it as his task to help in furthering the observance of the Chanukah festival. We have no doubt that for every apartment house that introduces a candelabrum this year, there will be many more who will follow suit in future years.

Of what avail our schools and our educational program if the environment is completely non-Jewish? Nothing can make our Jewish children more aware of their heritage than the public observance of this beautiful custom of kindling the lights.

—MORDECAI H. LEWITTES.

A CURIOUS "joke" is now circulating about Salzburg, an Austrian city made famous by Mozart which, last summer, played host to thousands of American visitors, including a large number of ex-Austrian Jews revisiting their homeland. The story goes like this: a stranger arrives at Salzburg and is immediately subjected by natives to a third-degree. "Were you ever a Gestapo agent?" he is asked. "Did you belong to the SS? Were you active in the SA? Did you at least belong to the Nazi Party?" If the stranger answers "No" to all these questions, the Salzburgers give him a dirty look and remark angrily: "Well, if you didn't belong, what are you doing in Salzburg?"

Alas, something is rotten, not only in Salzburg, but in all parts of Austria, although the stench apparently takes time in reaching the noses of the guardians of law and order. Ruled by a strange coalition of the ultra-conservative Oesterreichische Volkspartei and the moderate Social Democrats, policed by four powers jealously guarding their own prerogatives, Austria, once a cradle of great culture, seems destined to become the spearhead for neo-Fascism in Central Europe. But we must distinguish between the two kinds of Nazism that haunt the Austria of today.

The "cloak and dagger" type of Nazis, working underground, somewhat similar to the Werewolves and Edelweiss Pirates in the Germany of 1945, consists of fanatics who engage in criminal activities in order to harass the present government. The others operate under the guise of respectability and are more successful. As far as the first category is concerned, it is chiefly active in British-controlled Styria, although Salzburg (American) and Tyrol (French) have their share of dramatic plot-hatching. At Graz, capital of Styria, and notorious hotbed of Nazism, the People's Court has been conducting no fewer than nine trials against subversive groups which, jointly or independently, sought the overthrow of the present Austrian government.

Particularly interesting is the case of a certain Theodor Soucek, a local businessman who, a long time ago, was condemned to death for establishing a terrorist crypto-Nazi organization, but lives peacefully, albeit in a prison cell. Obvi-

ously imitating the late Hitler, he is engaged in writing; one of his books, "History's Worst Miscarriage of Justice," is his autobiography, while a second volume, "Quo Vadis, Europe?" is a stern warning, addressed to non-Fascist Europe. In his cell Soucek also manufactures manifestoes, to be distributed among his followers still at large.

The lurid story of Soucek and his gang reads like a mystery novel. The plotters were former Wehrmacht officers or functionaries of the Nazi Party, the SS or

This article was written before the Austrian elections in October. The results were: People's Party 77 seats; Socialists 67 seats; Communists 5 seats; Independents (the Neo-Nazi Party) 16 seats; Democratic Union: None. While the coalition government under the leadership of Chancellor Figl continues to function, democratic Austrians are worried about the victory of the "Unabbaengige"—almost half a million cast a ballot for this neo-Nazi group.—A. W.

the SA. To achieve their goal—the overthrow of the present Austrian government and the setting up of a Nazi one—they needed money and influence. They obtained both by forging documents which turned them into veterans of the war-time anti-Nazi underground. Armed with these faked papers—and aided by the proverbial Austrian "schlamperei," or carelessness—they regained the apartments and jobs they had lost as Nazi collaborators; as "staunch anti-Nazis" they even procured government positions in Styria, enabling them to aid fugitive fellow-Nazis. They had contacts all over Austria, and even in the Reich, and planned to establish armed cadres. The first job, however, was to murder a woman, a former Nazi who refused to collaborate; a Britisher, Lieutenant Colonel Kennedy, in charge of a detention

A Viennese Revisits Austria and Finds A Discouraging Condition

THE STATE OF AUSTRIA

By ALFRED WERNER

camp for Nazis; an Austrian detective trailing them, and other "undesirables."

The democratic elements in Austria—and the country is not devoid of trustworthy, genuine anti-Fascists, an embattled minority—had hardly recovered from the shock caused by these revelations, when another Nazi conspiracy was discovered in Graz. A college student, Gerhart Poenitz, and his band were arrested while emptying a jeweler's shop. Poenitz, however, was not an ordinary burglar; he was a political megalomaniac, identifying himself with his hero, Adolf Hitler. For in Poenitz' apartment the police found a list of thirty-odd individuals, forming a Nazi group called "Free Corps Scharnhorst," after the general who led Prussia's fight against Napoleon. This list was embellished with a skull, the symbol of the SS. The "Free Corps" planned to hijack cars, motorcycles and, above all, arms. Like Soucek's group, it intended to overthrow the Austrian government and to participate in any forthcoming fight against the Russians.

There were other self-styled Sir Galahads in Styria. A few months ago the Graz Court dealt with ten followers of Leo Ofner, a Nazi now serving the remainder of his eight years' prison term. They had wormed themselves into a Graz rehabilitation office for returned prisoners of war. Wooing Austrian war veterans, they boasted that Hitler, far from being dead, was now issuing orders through secret transmitters. As was to be expected, these diarchs, too, hoped to fight the Soviets in the mountains of Austria. When accused of singing Nazi songs, they claimed that they were merely yodeling. Apparently, the Styrian Nazis are harmless mice, for this is what the British Under-Secretary of State, Lord Henderson, visiting Austria, was assured by the Austrian governor of Styria: "Nazism? Nonsense. Just Communist propaganda. . . ."

Even more baffling is the story that links Tyrol, the land of chamois hunters, with the Spain of the matadors. Innsbruck is claimed to be the seat of a Nazi underground, called "Black Hunters," who have connections with other Austrian regions and with nearby Germany. Their task is to smuggle wanted Nazi criminals into Italy, whence they can flee to Spain. It is said that the "Black Hunters" helped the notorious Gestapo chief of Smolensk escape to Franco Spain. The chief organizer is a woman named Klara Stengel, a resident of Madrid, who is oiling this "railroad" with Nazi money, transferred there.

Despite these "thrillers," Austria's "respectable" Nazis are the more dangerous in the long run. If they have not been able to unseat the present Austrian government, they have succeeded in making the Home Minister, a former insurance man named Helmer, the butt of many jokes. For isn't it ludicrous for a government to first sanction a political organization and then, before the ink is dry, to outlaw it? But that is exactly what happened to the *Verfassungstreue Vereinigung fuer Oesterreich*, or Austrian League of Loyalty (sic!) to the Constitution. Obviously Herr Helmer, a decent old-timer, failed to notice that Nazi diehards were directing the League. Its chairman, Ernst Schoenbauer, professor of Roman Law at the University of Vienna, was a one-time deputy of the notoriously pan-German *Landbund*, or Agrarian Party. Karl Hartleb, another *Landbuendler*, once a Vice Chancellor under Seipel, was arrested by Schuschnigg for Nazi activities in 1936; after World War II he spent two years in a British detention camp for Nazi suspects, then marched right into the vice chairmanship of the *Verfassungstreue Vereinigung*; Walter Pembaur, another "loyal" Austrian, was a close friend of the Nuremberg war criminal, Seyss-Inquart, and is the author of a volume, "In the Final Battle for Austria," which cynically describes his own activities in bringing about the Anschluss.

The League endeavored to foster Neo-Nazism with books, pamphlets, newspapers and public lectures, and to offer "legal aid" to persons "unjustly" prosecuted, i.e., Nazi criminals. Unfortunately, the League's "undying loyalty" to

the Austrian constitution was never really tested, for the Allied Control Council discovered its love affair with the Graz plotters and forced Herr Helmer to dissolve this organization of peculiar patriots. Yet the sequel to this affair is ironic; the League appealed to the Austrian Supreme Court, and its wise old judges, some of whom had served under four political systems, declared that the dissolution of this patriotic group was—illegal!

Astonishing, too, is the case of the obnoxious Nazi weekly, *Alpenlaendischer Heimatruf*—published in Graz, of course. It was linked to the League through its publisher, Leopold Stoecker, who was active in the *Verfassungstreue Vereinigung*. Stoecker is known to have financed Soucek and his gang. A certain Fritz Stueber worked in the League and wrote for the *Alpenlaendischer Heimatruf*. The A.H.—these initials were expected to remind the bereft Nazis of their gone-but-not-forgotten Fuehrer—not only published anti-Semitic, pro-Fascist stuff worthy of Goebbels' *Angriff* or Rosenberg's *Voelkischer Beobachter*, but also served other purposes; the list of subscribers substituted for membership lists, and the subscription for a membership fee. During my first visit to post-war Austria—in the summer of 1948—I saw individuals purposely and conspicuously toting the A.H. about; thus the paper replaced the forbidden Swastika and identified one Nazi to another. The Austrian government for a long time failed to muster up enough "courage" to put the embarrassing sheet out of existence. It was only in the late fall of 1948 that General Winterton forbade its circulation in the British Zone, whereupon the Graz authorities, in a momentary spurge of bravado, were now strong enough to arrest the publisher and the managing editor, and close the shop. A few months passed, during which Austria's Neo-Nazis had to put up with such ersatz as the *Freie Stimmen* and *Der Blick*, published in Linz (in the American zone) and Graz respectively. Then the "real thing" reappeared, if under a "new" management and a slightly changed name. To Herr Helmer's dismay, a new head had grown where the old one had been cut off—and during my second visit to my native country, last August, I could see the intrepid Nazis walking

around with *Der Alpenruf*, now carrying the same anti-Allied, anti-Semitic, pro-Fascist bilge for which the defunct A.H. had been notorious.

The Hamlet-like indecision of Helmer and his fellow-Socialists is due, in part, to the fact that their conservative partners in the coalition government, the aforementioned *Oesterreichische Volkspartei*, have decided to appease the Austrian Nazis at all costs. The OeVP, endeavoring to recruit the Fascist elements, permitted Nazi spokesmen to enter their ranks and iron out whatever paltry differences existed between the party's right wing and the straight Nazis. The result is that those Nazi "Aktionsausschuesse," or action committees, are becoming bolder and bolder. For the appeasement policy goes so far that two "ex"-Nazis supposedly have been assured OeVP nomination in the next parliamentary elections.

Another child of this fatal policy of appeasement is the infamous *Schutzverband der Rueckstellungsbetroffenen*. The name of this "Protective League" is as abominable from the grammatical standpoint as its aims are from the ethical. For gathered in this group are individuals who, after the Anschluss, politely helped themselves to shops, enterprises and the real estate of Jews, Czechs, and anti-Nazis. Now a few survivors of Auschwitz and Dachau have returned to claim their former property—yet the thieves, unwilling to part with their loot, have founded a protective league to defy the Republic's laws of property restitution. It demands, loudly and threateningly, a new "Restitution" Law which would nullify all previous accomplishments and permit outright Nazis and collaborators to retain the villas, shops and jobs they had obtained unlawfully after March, 1938.

Finally, there is the shame of the law courts. In the last three or four years there have been many trials of Nazi leaders who, unlike Soucek and Poehner, were once influential Gestapo chiefs and high SS dignitaries. Some of these criminals, deserving capital punishment, got away with life imprisonment, or even a few years in jail, either because the State Attorney himself tried to minimize their guilt, or because witnesses, expected to testify against their jailers, failed to show

(Continued on page 23)

The following is the second instalment of a survey of Israel prepared by a member of the staff of the Economic Department of the Jewish Agency in New York.

SINCE the inauguration in April, 1949 of Israel's Austerity Program, which is the Government's campaign against high costs and inflation, the prices of numerous commodities and services have come down, some more than others. For example, the price of a ton of cement at the plant has been reduced from \$31.50 a ton to \$24.95, solar oil from \$48 a ton to \$36.15, the cost of electricity has declined and transport costs on the Haifa-Tel Aviv road were cut 25% to \$6.30 a ton.

Cost-of-living figures since April, 1949 reflect the success of the Austerity Program. The Government has announced that the goal of the program is to cut the cost of living 25% within a year.

Wages in Israel include a basic wage plus a cost-of-living allowance calculated on the current three-month index. A rise in the cost-of-living index is met by a rise in the cost-of-living allowance, while a drop in the index means a cut in the allowance.

It is important to note that although the average unskilled worker in Israel now earns about as much as the American worker, he can buy much less for his money because of the higher Israel price level. For the white collar worker, the situation is even worse. The real value of earnings in Israel, that is, their actual purchasing power, cannot rise until shortages of commodities and consequent high prices are overcome.

The high cost structure of the Israel economy is one of the most vital questions facing the investor today. It is one of the foremost problems facing Israel industry.

Because of wartime shortages and the inevitable heavy utilization of Israel machinery and equipment in recent years, a large percentage is in need of replacement. Other plants are obsolete.

The shortage of all types of materials, particularly for construction, the use of substitute materials, improper ventilation and lighting, all have contributed to the relatively low output of the Israel worker

—estimated in some cases at half the productivity of the U. S. worker.

The Histadrut, at a recent conference, took a revolutionary step to reverse the traditional opposition of labor to piece-work rates in line with efforts to raise the level of productivity and cut costs and prices. It accepted the principle of piece-work rates and also agreed to Government requests for cooperation with management to raise the general level of plant efficiency and to form labor-management committees to work out production norms and bonus systems. In addition, the Histadrut is accepting its responsibility of lowering wages in accordance with the agreement with employers to cut wages as the cost of living declines.

Investors who introduce new equipment and modern techniques will raise productivity.

About half of Jewish-owned non-government land is owned by the Jewish National Fund, and the remainder belongs to individuals or private land companies. JNF land, which is leased, not sold, is primarily agricultural, but the Fund has played an important role in urban development and is now taking an increasing interest in industrial land development around Haifa. Privately-held Jewish lands are concentrated in the cities, some sections of the Coastal Plain between Haifa and Tel Aviv, the older settlements such as Petah Tikvah in the Tel Aviv area, and in some parts of Galilee.

The Israel Government inherited all government property from the Mandatory Government and has all land abandoned by the Arabs.

The JNF, the Government and some municipal and local authorities are ready to grant long-term leases on their land at extremely low rentals for approved small and large industrial projects. Land can also be purchased from private individuals or corporations at prices varying with location, accessibility, and state of development. A recent survey of land

An Official Description That Answers All Essential Questions

A GUIDE TO ISRAEL

By P. BERNARD NORTMAN

prices in Tel Aviv and vicinity indicated the following:

Some plots are available in the eastern part of Tel Aviv or in the vicinity of Levinsky Street; these range from \$1.80 to \$2.70 per square foot.

At greater distance north and east of Tel Aviv, towards the industrial suburbs, prices get progressively lower. Prices are about \$0.90 to \$1.20 per square foot at Nachlat Itzhak, a suburb where a number of large plants are located, and go down as low as \$0.75 per square foot in other suburbs.

In Ramat Gan, a well-placed residential as well as industrial suburb, prices are higher, approximating \$2.40 per square foot.

North of Ramat Gan, on the road to Herzlia, prices range between \$0.30 to \$0.60 per square foot.

Northeast of Ramat Gan, in the area between Bnei-Brak and Tel Litvinsky, there is a limited number of plots of JNF land, the distribution of which has been handed over to the Manufacturers' Association. Private lands in that area are priced at \$0.30 to \$0.75 per square foot. Bnei-Brak will be served by a newly-constructed branch of the Tel Aviv-Hedera Road.

Going further from Tel Aviv, land is available in the Kiryat Arich section of Petach Tikvah (some 7 miles from Tel Aviv) at prices ranging from \$0.12 to \$0.30 per square foot. The JNF owns some 30,000 square meters in this area, and the Geulah Company has 700,000 square feet (70,000 square meters) at \$0.15 per square foot, plus a charge of \$0.03 per square foot for internal road-building.

In Nathanya, a coastal town some 27 miles from Tel Aviv, the JNF has a limited number of plots available on a 49-year lease through the Municipality. Development costs on these amount to \$0.09 to \$0.12 per square foot. Other large plots, at \$0.30 to \$0.45 a square foot, are also available.

Also obtainable are some 170,000 square feet (17,000 square meters) in an industrial zone near the center of Herzlia, some 10 miles from Tel Aviv, owned by private persons.

In addition, there is a substantial amount of industrial land available in the Haifa Bay area.

The policy of the Mandatory Government was to hamper sale of land to Jews and, as a result, land prices sky-rocketed. Prices continue high because of the demand created by immigration. The Government of Israel is determined to minimize land speculation and is taking steps to increase the supply of rental land at nominal prices.

Following are estimates on the cost of industrial buildings for average factories, one story high or more, built on flat land along the Coastal Plain:

The frame of the factory building is customarily built of reinforced concrete (concrete is used only in upper stories); the walls are constructed of 20 cm. blocks (7.8 inches), and the outside covering of cement bricks 10 cm. thick (3.9 inches). Floors are usually constructed of cement 10 cm. thick; roofing is made of asbestos cement sheets. Wherever possible, a north light, through glass windows, is provided.

Current estimates of building costs for typical industrial buildings are—Single-story buildings in Tel Aviv, \$4.50 to \$5.60 a square foot; in Jerusalem, \$6.10 to \$6.60. Multi-story buildings: 1st floor, including foundation, \$8.00 per square foot; 2nd floor and above, \$7.50.

Israel's power resources can be greatly expanded to meet industrial needs. A number of power expansion projects are currently under way.

At the present moment, Israel has no access to power from hydro-electric sources, which are now in Arab hands. With no oil flowing from the Iraqi oil-fields, imported fuel is used to generate electric power, accounting for the present high price of electricity. When the power projects are completed and oil again flows from Iraq, the price of fuel is expected to decline substantially.

Generally, all industrial enterprises negotiate with organized labor. There is a good supply of skilled and unskilled labor available, with the possible excep-

tion of some specialized trades.

Working conditions and the terms of employment in most industries are defined, for the most part, in agreements arrived at individually or collectively between the Labor Department of the Manufacturers' Association and the Histadrut.

Wages include not only payments for work done, such as the basic wage plus cost-of-living allowance, overtime and special premiums, but also social benefits to the worker.

Overtime is generally compensated for at time-and-a-quarter on the total wage, that is, the basic wage plus cost-of-living allowance. Generally, overtime does not exceed two hours a day; if the worker works in excess of two hours, he is paid time-and-a-half for the additional overtime. This part of the wage cost has fallen considerably since the end of the war. The Israel work week is basically one of 48 hours.

Special premiums such as family allowances, and special bonuses paid for extra productivity, have also added to wage costs in recent years.

For historical reasons there is as yet very little labor legislation written into Israel's statute books. Exceptions are laws providing safety standards for machinery, the regulation of employment of women and children in factories, and a workmen's compensation act. Other than these, the conditions under which the Israel employee works, and the social security he enjoys, have been developed by the Histadrut under agreements with employers. In general, these agreements provide the worker with benefits equal to those enjoyed in countries far more advanced industrially than Israel. The benefits include annual vacations, severance pay, sickness and accident insurance, holiday pay, pension funds and maternity leave.

These social benefits amount to approximately 16% of the nominal wage bill in private industry, while in Histadrut and in certain private enterprises they sometimes amount to as much as 29%. Seasonal and temporary workers do not as yet enjoy the majority of these benefits.

Annual vacations range on the average from 8 to 14 days and are enjoyed by most workers.

Most establishments provide holiday

pay. Less uniform are practices with respect to sabbatical days declared by national institutions. In a majority of cases, workers have been compensated for the days lost within 30 days after the sabbatical by working overtime at overtime pay scales. Where provision for overtime work has not been technically feasible, workers have received 50% of wages for the time lost.

Pension funds now cover about 50,000 workers and usually entail contributions by both employer and worker of 3 to 5% of total wages.

Industries are only now beginning to develop a system of pay for sick leave. Until recently, sick workers received only medical aid from the Kupat Cholim (the sick fund of the Histadrut) to which most workers belong and contribute. Employers also contribute about 3% of the payroll (the so-called Parallel Tax) to the Kupat Cholim.

To bring this system closer to a sick leave system, employers may now contribute to the Parallel Tax an additional 1 to 2% of the payroll, enabling the Kupat Cholim to give the workers as much as 50 to 70% of his wages for a period of 20 days. In some few factories which provide regular sick leave, outside the Kupat Cholim system, full pay is given for a fixed period and reduced pay for longer periods.

Severance pay is usually given at the rate of two weeks' pay for each year of service. For clerical workers it is generally one month for each year of service.

Maternity leave of about 4 to 6 weeks has now been assured by law to about 50% of the working female population.

Lehman To Be Only Jewish U. S. Senator

SENATOR HERBERT H. LEHMAN will be the only Jewish member of the Senate. From 1907 to 1913 Simon Guggenheim represented Colorado in the Senate.

Mr. Lehman's election to the upper congressional body is a climax to an unusual career as a public leader. Three times governor of New York and Director-General of the U.N.R.R.A. immediately after World War II, he has long been active in the United Jewish Appeal and the Joint Distribution Committee, as well as in other Jewish organizations.

FOURTEEN years had elapsed since my last visit to our homeland and what a change transpired in the land since that time!

Our plane landed at Lydda Airport in the early hours of the morning of July 12th. The passengers, among them a number of rabbis, stood in reverence and pronounced the blessing of "Schechiyanu" while we watched the blue and white Jewish flag waving majestically over the well-built field.

We were greeted by Jewish officers and by a great number of Israeli citizens who were awaiting the arrival of their relatives and friends. Then, after the usual formalities, we started out for Tel Aviv. On the way we passed the former Arab city of Lud which is now in the hands of its rightful owners. The name Lud had been lingering in my mind since childhood, when I first studied the Talmud. I remember a very complicated Tractate dealing with the Tagrai Lud (The Merchant of Lud). For several hundred years only a few Jewish families lived there. We also passed other Arab villages which were conquered in battle and are now settled by the new olim.

On the road we saw a demolished structure, known as the Keren Kayemeth House. It had been a "pardes"—an orange grove, the property of the Keren Kayemeth, and had served as a fortress during the war. We also passed a new settlement called "Mishmar Hashiva," in memory of seven fallen youths who defended the Keren Kayemeth House and the entire area for a number of months. In their memory a new village is being established on land redeemed by the Jewish National Fund.

We entered Tel Aviv at an early hour, and the first suburb we encountered was Hatikva, bordering on the city of Jaffa. This suburb still bears the signs of destruction by the enemy. In the distance one could see the city of Jaffa, which formerly had a population of 75,000 Arabs. It is now in Jewish hands. The remnants of the Arab population total about 5,000, the rest having fled after losing a shameful battle.

We saw Tel Aviv in its waking hour; tens of thousands of people rush to work on all sorts of vehicles. We acquainted ourselves with the Jewish types from all the corners of the earth. After a few

hours' rest, we were taken by representatives of the Jewish National Fund to join a group of people going to "Negba" to participate in the first anniversary celebration of the liberation of this very important JNF colony.

This settlement was established in July, 1939, by a group of Hashomer Hatzair which had arrived from Poland. In those days this settlement was the last Jewish point on the southern border of Israel. The name was symbolic of our will to resettle the Negev.

During the war with the Arab invaders, this colony, surrounded by a number of hostile Arab villages, was attacked by Egyptian and Iraqi armies. The settlers were aided by a small unit of the Jewish Army and resisted heroically. For months the population made their homes underground. Their water tower, and many other buildings, were completely destroyed. The enemy forces made several attempts to occupy the colony, certain that no living soul could remain after their fierce bombardment. But they were bitterly disappointed time and again when our tireless fighters sprang from the trenches to fight like lions.

Thousands of people came from afar to observe this anniversary, including parents of the heroes who fell in this settlement. There were several exhibits through which one could learn the history of the decades of creative work in Israel and the great struggle for survival.

During the twilight hours, the people were directed to the "Brotherly Grave," where thirty-seven gallant defenders were buried. The bereaved parents moved closer to the grave while thousands of people stood in a circle at a distance. One mother began to speak in a subdued tone to her fallen son. One could see the motions of her hand and of her lips as she expressed her grief. The other parents stood quietly beside the grave; not a tear was shed. For a few moments the assembly honored the heroes with silence and then one of the leaders of the Negba Kibbutz delivered an impressive

A Travel Diary Revealing an Intimate Picture of the New State

JOURNEY TO ISRAEL

By MORDECAI RUDENSKY

eulogy.

There followed a very impressive military review in which the units of the Negev and the representatives of other military groups participated. The surrounding hills and valleys echoed the sound of the bugle and shots were fired in the air in tribute to the fallen chaverim.

Late in the evening an open air meeting took place and representatives of the Government, of the military forces and of the Jewish National Fund felicitated the members of the Kibbutz Negba and the military leaders who successfully turned back the enemy during those very crucial days.

On July 13th we took part in an assembly in the Herzl Forest, near Hulda, one of the first forests planted by the JNF in memory of Dr. Herzl. Hulda was founded forty years ago on one of the first areas of land redeemed by the JNF. In those days a grove of olive trees was planted in Herzl's memory, followed by a forest of "Jerusalem Pine."

The settlement suffered during the riots of 1929. In the year 1930, it was reestablished and then attacked again during the riots of 1936-39. It is now a flourishing colony of 500 souls. The Herzl forest is very impressive, with its tens of thousands of pine trees and a large olive grove. Joseph Weitz, the Agricultural Director of the Keren Kayemeth, and head of the reforestation department, delivered an interesting lecture on the history of the reforestation of Israel and the story of Herzl forest. We all followed Dr. Weitz on a hike through the forest and it was indeed wonderful to see these trees which had also suffered with the people of Jerusalem during the recent battles and withstood it. The forest of Hulda was a starting point in the work of reforestation carried on by the Keren Kayemeth. Hundreds of thousands of trees were planted in the various sections of the land.

On Thursday, we joined a JNF tour to the Negev. We stopped at Nir-Am, in the southern part of Judea, twelve kilometers from Gaza. Nir-Am was established in January, 1943, in the midst of war, by the new *olim* from Central Europe and by groups of the Youth Aliyah. Not far from Nir-Am is *Meckoroth*, a central pumping station for water in the Negev. It is an immense undertaking, in which the JNF is a participant.

Nir-Am, like Negba, was surrounded by many Arab villages. At one time the colonists were forced to evacuate the children of the village, but in the long run the fighters held their own. The population of Nir-Am is now close to 400. It is on the border line of Gaza, which is still in Egyptian hands. A number of new settlers are expected in the vicinity. On the way to Beer-Sheba we stopped at Iraq Suidan, a fortress which was turned over by the British to the Arabs. After a long, fierce battle it was conquered by the Israelis.

We paused in Ruchama, one of the oldest colonies, established fifty years ago. This settlement had many reverses, but in recent years it was revived by a kibbutz of the Hashomer Hatzair, and is now a flourishing colony. During the war the population suffered losses in men and material, but they are on the road to recovery and great work is being done in the development of water reservoirs.

For a number of years, Beer-Sheba, previously an Arab town, did not have a Jewish soul living in it. The few colonies in the vicinity were always in great danger of attack by the hostile Arabs of Beer-Sheba, which is now entirely in Jewish hands. A number of buildings formerly occupied by the British Army and the civil administration, later turned over to the Arabs, were taken over after a fierce fight by Jewish units. The building of a city for some 50,000 people is being contemplated and Beer-Sheba will be included. The land and the planning of the city is being provided by the JNF.

On the way back from Beer-Sheba we visited Kfar Menachem and found there a number of American and Canadian chalutzim. The settlement was surrounded on three sides by Arab villages and it was one of the miracles of the war that it did not suffer too much. The kibbutz of Menachem is celebrating its 10th anniversary this year.

On Friday we visited the camps for the new *olim*, not far from Rananah. The situation in these camps then was deplorable. The inmates were overcrowded, with three or more families in one tent. The Jewish Agency did its utmost under the circumstances. The children in the camps are well taken care of; the food is sufficient and wholesome. Every effort is being made to take the people out of the camps as soon as possible.

Every month thousands of the new *olim* are transferred to newly established villages on JNF land or in villages and hamlets which have been abandoned by the Arabs. We stopped at Lud, Ramla and Sarrafand, former Arab towns which are now settled by the new *olim*. At least here they have a roof over their heads. There are a number of small stores and shops, but too many are unemployed.

Sunday, July 17th, was Army Day. It was the forty-fifth anniversary of the death of Theodore Herzl. Not far from the Kiryah, in the former German colony of Saron, tens of thousands of soldiers marched and displayed their equipment. This was a very young army—only one year ago it was fighting for independence and for a Jewish state.

During the evening of the same day, the staff of the Jewish Army gave a reception in the Garden of the Kiryah. Diplomats, statesmen, military leaders and men of letters were assembled. It was a happy occasion, although mingled with sorrow for the thousands of young

people who had lost their lives and did not live to see this day of glory.

On Monday, July 18th, we proceeded from Tel Aviv to Jerusalem. On the way, we stopped off at Rishon LeZion and Rehovoth, two of the oldest Jewish settlements. Both of these colonies are now cities. Rehovoth has a population of 10,000 and Rishon LeZion about the same. These colonies did not suffer too much from the recent war and remained intact. The wine cellar founded by the Baron Rothschild administration, a beer brewery and other industries are in full swing. A number of new factories were built in recent years around Rehovoth. This city itself houses the Weizmann Institute, the residence of Dr. Weizmann, the experimental station of the Jewish Agency and other important undertakings. Many assaults were made on Rehovoth but all were unsuccessful. The few bombs thrown on the colony did little harm.

We also passed through Gadera, the old colony of the Bilu pioneering days. This settlement did not develop as rapidly as the others, yet it is quite prosperous. In the vicinity of the old Jewish colonies, there are a number of others on JNF land. Around Rehovoth, Nes Ziona and Rishon LeZion one finds colonies and large settlements of Yemenite Jews, a training school for girls, "Ayanoth," established through the generosity of the late Julius Schwartz, of New York, who, in 1928, donated \$15,000 to redeem 500 dunams of land.

Steel Pipe Mill To Further Israel Prosperity

HISTADRUT-OWNED *Solel Boneh Ltd.*, Israel's largest building contractor, and a group of private American capitalists will jointly own a \$1,500,000 steel pipe mill—the first of its kind in the entire Middle East—to be completed in Haifa before the middle of next year.

The significance of this development is twofold. First, it brings to Israel an important basic industry which will not only take care of the entire country's pipe requirements (up to six inches), but will also enable the country to export the commodity; second, it is a good example of cooperation between private foreign and cooperative Israeli capital. Moreover, the operation of the mill will

save the Israeli Treasury an estimated \$2,000,000 of much needed foreign exchange. Finally, the development of arid areas in Israel will be hastened as soon as an adequate supply of pipe becomes available.

The mill was purchased in the United States through the Palestine Purchasing Service, New York, and will be operated by a limited company (corporation) owned in equal parts by the American group and Solel Boneh. The annual output will amount to between 40,000 and 50,000 tons.

The mill can also produce tubing for furniture and for other mechanical applications as well as light tubing for irrigation of gardens and fields.

This training school has made great progress in recent years.

We passed through the "Heroic Road," built at such tremendous effort. It is now in the process of being repaired and widened. From a distance we could see the "Burma" Road, a very small winding lane through the mountains.

In Jerusalem we had the opportunity of visiting the outskirts of the city and to acquaint ourselves with the great struggle which took place there. It was painful to see the Old City from the distance only and to be unable to go through it or to visit Mt. Scopus. The Old City and Mt. Scopus are both in the hands of the Arabs and of the United Nations. Jerusalem itself is making slow progress. There is a great need to speed the development of the city. It is still the heart of Eretz Israel.

In the vicinity of Jerusalem, we visited a new settlement established recently by a few groups of the Palmach. We spent some time in Neve Ilan, a colony founded through the aid of the Long Island Zionist Region by redeeming a tract of land. The settlers, former members of the French underground, are doing well. While we were visiting this place, a tractor was unloaded, sent by the Long Island Zionist Region. There was great joy when the tractor arrived.

Neve Ilan has a population of close to 200 and is preparing space for newcomers. The JNF granted the settlers an additional tract of land which is in the process of development.

The main office of the Jewish National Fund for Israel is in Tel Aviv, in a large building on Hermann Schapiro Street, named for the originator of the Keren Kayemeth. In its office are close to 80 people, serving as representatives. Activities on a larger scale are being conducted in the schools, where each child gives a contribution to the JNF every week and participate in the reforestation work. In recent years a form of Living Legacy was developed. A number of well-to-do Jewish people in the cities and colonies have turned over their properties to the JNF and are receiving annuities during their lifetime. Many invest money with the JNF through loans or by buying JNF debentures.

Later we visited Haifa. It was a great joy to see the entire city, old and new, 100 per cent Jewish. The JNF has an office there which manages its property

in Haifa Bay. There are six towns in the Bay on JNF land, which was redeemed through the help of Hadassah. The JNF is planning to designate large areas for settlement around the city.

One of the new suburbs in the vicinity of Haifa is Tivon, developed by the Kereth Corporation, originally organized in England. The Kereth now has a branch office in America. The JNF designated a few thousand dunams of land and 600 houses were built based on a very fine plan worked out by the JNF architect, Professor Alexander Klein. The Kereth Corporation is contemplating building on JNF land in the vicinity of Tel Aviv, as well as in other sections.

From Haifa we traveled to the Upper and Lower Galilee. We stopped at Ziporie, a new colony, situated on a high mountain, not far from a large Arab hamlet. It is doing quite well.

We spent some time in Kfar Blum, where we met many American chalutzim of the Habonim, including Miss Koler. A few years ago she presented Leon Blum, in whose honor the colony was established, with an album of the settlement at a celebration given in his honor by the Labor Department of the JNF. We visited the Mountain of Ephraim, Ein Hashofet and Ramat Hashofet. In Ein Hashofet we met many American Hashomer Hatzair members, who settled there ten years ago. This colony was established in honor of Louis D. Brandeis, and with his aid. Ramat Hashofet, founded in memory of Julian W. Mack, is settled by a group of Hashomer Hatzair of Germany. Both colonies are very successful; Ramat Hashofet lacks a few important facilities, such as a grain elevator and a bigger water tower. In both places room was made for the new *olim*.

We had the occasion to observe the accomplishments of the General Zionist Fund. Through it many houses were built in Tel Aviv and Rananah. It was encouraging to see the progress made by the Kfar Zion established recently on redeemed land through contributions of the Order B'nai Zion of the U. S. A. It is in the form of a moshav—individual and cooperative farming. Each settler has his own private house, garden and field. The houses are of fine quality and larger than the average in the settlements. The settlers themselves invested some money in addition to the loans granted by the General Zionists. A road leading from

the main highway to the colony was inaugurated last month. This improvement was urgently needed because of the difficulty in reaching the village through the surrounding sand dunes. B'nai Zion contributed toward the cost of construction. The road is named in honor of Dr. Harry J. Levin in recognition of his achievements for the Kfar B'nai Zion, the JNF and Order B'nai Zion.

We visited Tel Itzchak and several other colonies, among them some new ones belonging to the Haoved Hazioni (general Zionist Youth). These Kibutzim are making good progress. Though they are members of the Histadruth, their political affiliation is with the pro-

New - Old Customs In Israel

WHILE the world-wide custom of elaborate meals and trappings of the table, and of inter-family visiting during the High Holy Days have remained a common feature in all sects of the Jewish population, two entirely different standards for the permeation of rest-days with spiritual inspiration are being offered by traditional Jewish orthodoxy and the secular agricultural settlements. Most of the town and village dwellers are far less zealous than either of these opposing groups, generally mixing several features from both sources in different proportions, and sometimes drowning them all in general apathy engendered by the work-weariness and a demand for creature comforts and "low-brow" entertainment.

Israel's experiments in secular spirituality for holiday observation will be keenly watched by the Western World.

gressive block of the General Zionists. They proved themselves of great help in preparing a place for the training and settlement of General Zionist youth on the soil.

Through the courtesy of the representatives of the General Zionist Fund we were given the opportunity of visiting a fine agricultural school carrying the name of Dr. Ben Zion Mossenson, one of the founders of Herzeliyah Gimnazion, and a champion of the general Zionist cause. A large sum for the building of this institution was contributed by a fund in the name of a gentile woman of English nobility; some of the buildings bear her name. This institution is situ-

ated in the vicinity of Magdiel, a colony created through private initiative. The General Zionists also contributed to the expansion of the agricultural school, and new, modern buildings are being completed. There will be accommodations for over 500 children. It is being efficiently managed and will undoubtedly become one of the outstanding institutions of its kind.

A new institution has been created by the Histadruth for the summer training of teachers in agricultural and allied scientific subjects. During the other months of the year it will serve as an agricultural high school. The institution is called Midrosho—"study place." Buildings of the most modern design have been erected on a spacious site on the border of Emek Hefer and Emek Hasharon in the name of Arthur Ruppin, a great Zionist colonizer. This group of buildings was erected in the midst of battle.

While in Rananana we visited Kfar Batia, a village for children established on JNF soil by American women of the Mizrahi. The settlement makes a wonderful impression. The buildings are modern, the grounds are well kept, and have green lawns and flower beds. The kitchens and dining rooms are immaculately clean. There is space for several hundred children. The institution bears the name of Batiah Gottesfeld, one of the outstanding leaders of the Mizrahi women. During the decades which she spent in Eretz Israel she contributed a great deal to the religious branch of the Zionist movement.

During our tour of the country we visited Hapoel Hamizrachi colonies in Emek Hefer, Beth Shaan and the Negev. There are now some forty-five colonies affiliated with the orthodox wing. In peace and war their settlers have proved themselves possessors of the real pioneering spirit and capable of sacrifice. In some of these colonies large yishovoth have been built, such as those in Kfar Haroy, Yavne, Titath Zvi and Ein Hallaziv. The Poalei Agudath Yisrael too have established settlements in recent years which are doing well.

It was my privilege to be present at an assembly of the new *olim*, some of whom are already established on JNF land and some who are in the process of preparing themselves for Aliyah on the soil. This assembly took place in Kfar

Vitkin, one of the oldest colonies in Emek Hefer. The settlers served as hosts. In each home there were six or seven delegates. In the course of two days we heard complaints and demands of all kinds, but in the end a spirit of cooperation and determination to carry on despite all obstacles, prevailed. Our friend, Mr. Abraham Harzfeld, participated in this assembly and was successful in bringing a note of cheer and hope to the hearts of all those present.

While in Kfar Vitkin I saw a newly-developed fishing village on the shores of the Mediterranean called Michmoret. Mr. Aryeh Rupin, son of Arthur Rupin, formerly a "Palmachnik," and a group of sixty people, took over this place and turned it into a village of deep-sea fishermen. The location is perfect for a harbor, and during the war it served as a place for the illegal entry of immigrants. At the present time it is being developed as a fishing area, and perhaps in the future it will become a harbor. For the present a few fishing boats are at the disposal of the settlers. They are trying their utmost to develop the sand dunes in the vicinity.

Ben Shemen, one of the first colonies established on JNF soil, and afterwards

Ben Gurion's Disillusionment

A VISITOR in Israel came into the home of Ben Gurion and found the Premier very disconsolate.

"What's the matter, Mr. Prime Minister," he asked.

"How would you feel," said Ben Gurion, "if you found that a man whom you always respected was a liar?"

"Yes, said the visitor, sympathetically, "that is shocking."

"Oh, don't worry about it," said Ben Gurion, "the man isn't living. He is Plato. I have just come across something in his works which is totally false."

converted into a children's village housing orphans, was transferred during the war to the vicinity of Kfar Vitkin. A British military camp was taken over for this purpose and at present a part of Ben Shemen will remain between Kfar Vitkin and Michmoret. The old site of Ben Shemen will be turned into an Agricultural Training School for young people in the more mature age groups.

In spite of great difficulties which the

Yishuv faces, we noted progress and the determination of our people to overcome all obstacles. It became clear to us that the Jewish National Fund, which played a very important role in the past, will now have an even larger part. It is the prevailing conviction in Israel that the Keren Kayemeth (Jewish National Fund) is destined to stay on for a long time and will intensify its manifold activities. The leaders of the Government are cooperating with the JNF.

Celebrations now take place very often in Israel. There was a great celebration when the first train under the Israeli flag made its way from Tel Aviv to Jerusalem through the mountains of Judea. It took ten months of hard labor and a bitter fight to make this possible. Two small steam engines dragged eight old cars over the winding road. In some of the cars were the highest Government officials as well as representatives of the municipalities and of the press. Thousands of people came to greet the train at the station in Jerusalem, and many more watched its progress along the road.

A fine reception was tendered by the Jewish National Fund to Judith Epstein and other Hadassah leaders. They were presented with a map showing the land redeemed through contributions of Hadassah, and the villages built on this land. On another occasion a presentation of a Nahalah Serale, in the name of Will Rogers, was made to Mr. Archibald Silverman at Ein Harod. The Jewry of Providence, R. I., made possible the redemption of a tract of land in the vicinity of Ein Harod.

A fine gathering took place at the headquarters of the JNF for the purpose of awarding three prizes from a trust fund created in memory of Moshe Shlosh, one of the oldest pioneers in Israel. The Committee decided to grant the awards from the fund, not to the authors of books as is customary, but to the scientist for practical inventions in agriculture. Thus the awards were given to a scientist from the experimental Agricultural Station in Rehovoth for producing an improved apple tree; to a pioneer of Maalei Hachamisha for succeeding in acclimatizing one of the nicest varieties of roses; and to a teacher from Ben Shemen for improving certain vegetable varieties. The children of Moshe Shlosh present at the gathering promised to en-

(Continued on page 23)

DR. LEVINTHAL'S "JUDAISM" TRANSLATED INTO YIDDISH

DR. E. N. RABINOWITZ

THE translation of Dr. Israel H. Levinthal's book, "Judaism—An Analysis and An Interpretation," into

Yiddish is an innovation in Yiddish literature. Apart from Yehoash's translation of the Bible into Yiddish and some Yiddish sermons by orthodox rabbis, there is very little in the field of religion, and especially in the field of theological thought, in Yiddish. This work was delegated to a master craftsman, Dr. Abraham Asen. Many of us have read Dr. Asen's translations of Lord Byron's "Cain," of Shakespeare's "Sonnets" and "King Lear" with much appreciation. He has been able to transfer from one language to the other the very nuances of the original tongue. This adventure in a new field is to be highly recommended.

We all know and admire Dr. Levinthal's ability to express himself lucidly even in such matters of abstract thought as Jewish religion and theology. It is for this reason that his works and his sermons have such a wide response and appreciation. In fact, his sermons have become models for young rabbis of various persuasions.

As an addition to this Yiddish translation, Dr. Levinthal included five sermons in English, which are gems of homiletic rendition.

In the Rosh Hashonah sermon, he uses two fine Talmudic legends in regard to Joseph's release from prison and his success in confounding Pharaoh's advisers. Dr. Levinthal's application of the text to the modern status of Israel, is extremely interesting. From a purely scientific etymological point of view, the change of name is not at all unusual. There are many instances of this nature in the Old Testament. As an example, we may cite the name *Joram* and *Jeboram*, king of Israel in 2 Kings 8. This does not detract from the beauty of the Talmudic legends. It recalls to my mind the stanza of the poet Keats, "Does not all beauty flee at the mere touch of cold philosophy?"

In the Yom Kippur sermon, Dr. Levinthal uses the Book of Job as a source for his message, which he applies to present-day Jewish life. I wish to make here a few pertinent remarks, not as to the subject of the sermon, but in reference

to certain details. One of the traditions, that Moses composed the Book of Job, is mentioned in the sermon. But, personally, I would not stress the fact that the position of the Book of Job in the *Pesbita*, the Syriac translation of the Hebrew Bible, has any specific significance. It is possible that the Aramaic translator of this book knew of this Jewish legend. Furthermore, in Jewish legal parlance, there is what is termed *Dorshim S'muchim*, that is, an interpretation founded on the fact of local junction of texts. In this case, however, there are many objections to be assumed. In the first place, we do not know when the Book of Job was translated and by whom. Secondly, the order of the books of the Bible in the various versions differ very much. The majority of the versions differ greatly in their sequence from the books of the Hebrew Bible. Most of the Christian versions follow the Septuagint. The Catholic version differs from the King James version. Even in the Jewish tradition there is no unanimity. For example, in the classic passage on the canon in *Baba Batra* 14a, Jeremiah is placed before Isaiah, which does not agree with our present arrangement. The Syriac Pentateuch started out as a genuine Jewish translation and seems even to have been used in the synagogue. The later books, translated at various times were influenced by the Septuagint and have a distinct christological flavor. Yet, I am merely expressing a personal doubt which does not detract from the beauty and force of the sermon.

The passage of the *Targum Job*, quoted in this sermon, is the only source known to us of this situation. The *Targum Job* seems to be quite ancient. There is a reference in *Tosefta* XIII, 8 and *Shabbat* 115a, to a *Targum Job* in the time of Rabban Gamaliel the Elder, first century C.E., and Rabban Gamaliel II of Jabne, his grandson. But there is no further mention of it. Rashi in his commentary on Job, mentions the fact that it was on

Rosh Hashanah and Yom Kippur that the Satan appeared before God to make disparaging remarks about Job. It is also mentioned in the commentary of R. Abraham ibn Ezra and in the *Zohar*. Ramban mentions this *Midrashic Targum* and calls it the *Jerusalem Targum*. Rashbam, in his commentary on *Exodus* XV, 2, claims that R. Joseph ben Hiyya, an Amora of the third century C.E., may have been the author or, at least, the editor of this *Targum*. However, a statement by a younger contemporary of R. Joseph indicates that in Babylonia they did not know this *Targum*. In *Yoma* 20a, we are told that on Yom Kippur the Satan is not permitted to bring charges. This is a direct contradiction to our *Targum*, for in this *Targum* we are told that it was on the day of remission of sins that Satan accused Job.

Dr. Levinthal's reference to Azariah dei Rossi, (in Hebrew, Azariah min Ha'Adomin) is quite enlightening. Dei Rossi was an outstanding physician and scholar, a precursor by three centuries of the so-called "Science of Judaism," *Hochmath Yisroel*, and for this he was persecuted by the bigots of his time and threatened with excommunication. His mention of Origen, that early Church Father, is important. Origen lived in Palestine in the second and third centuries C.E. and came in close contact with the *Hoshaiah*, an early Amora, and with the Jewish patriarch Juda II. This contact, undoubtedly, had much influence on his *Hivapha*, the arrangement of the six Greek translations of the Old Testament.

In his Sukkoth sermon, Dr. Levinthal's original and ingenious interpretation of *Mishlochem* as applied to the inner soul of the Jew, is unique. It is a departure from the Rabbinic interpretation of the Rabbis in *Sukkah*, whose legal decision is that the *etbrog* and the *lulab* must be your own personal possession—not borrowed or acquired by force.

(Continued on page 19)

ON HIS third drink and tenth cigarette, Mr. Sidney Spear (nee Sapiro) was very comfortable and happy. It was a bar he had walked into quite accidentally a few weeks ago, a place neither gaudy or loud, nor too crowded or dull. The bartender was a quiet, jovial, old man who knew his business. At the far end of the bar a man was sipping beer and reading a newspaper, while at a table, two young couples were drinking and talking in low intimate voices. Now and then one of the young men would get up from the table and feed the juke box, and when he forgot, Mr. Spear would quickly put in a quarter, playing the sweet, sentimental recordings. It was the second Sunday night he had spent in the bar, and Mr. Spear, who was a very lonely middle-aged man, was so pleased with the homely quality of the place he didn't even mind the long street car ride he had to take to reach it.

A young woman with a pretty face and a large bosom came in and sat one stool away from Mr. Spear. She said "Hello, Bob" to the bartender, who asked, "What you doing out Sunday night, Miss Mickens?"

"I'm getting a loaf of bread, nosy. Give me a bottle of beer." Miss Mickens' voice was warm and interesting.

"You ain't getting no bread this way," the barkeep said, grinning as he placed a bottle of beer and a glass in front of her.

Miss Mickens said, "I'm getting bread for my sister. We got one of her husband's aunts coming up and my sister wants to show off and make sandwiches for her."

The barkeep said, "Never get any bread this time of night. You just came out to get a beer."

"No, really, I'm out to get bread," the girl said, sipping her beer.

"You sure won't find no bread in a beer bottle," Bob the barkeep teased. "I don't get it."

"Then blow it out your mind," Miss Mickens said pleasantly.

The bartender laughed and turned and winked at Mr. Spear, who was smoking a cigarette slowly, enjoying the corny small talk, and watching the girl in the long mirror that ran behind the bar. Miss Mickens turned to him and said, "You understand, it's just one of those things."

"It certainly is," Mr. Spear said, not

knowing what she was talking about but knowing Miss Mickens wasn't a lush or on the make, although she was probably winding up a week-end hangover.

Miss Mickens sipped her beer, tapping her red fingernails on the bar to the rhythm of the juke box record. Mr. Spear finished his drink, then nodded leisurely to Bob for another old fashioned.

Miss Mickens asked, "May I have one of your cigarettes, please?"

Mr. Spear said certainly and held out the pack, then lit a match for her. For a moment he thought he might have Miss Mickens wrong, and she was on the make and going to be a pest. But she merely sat there, smoking quietly, tapping her nails on the bar and minding her own business as if she respected the general silence and mood of the bar.

Bob put an old fashioned before him and Mr. Spear took a sip, holding it in his mouth for a moment to get all the taste. Bob watched him for a moment, and when Mr. Spear smiled that the drink was perfect, the bartender went back to washing some glasses. One of the young men at the table called out, "Four more rum colas," and it sounded just a bit too loud.

Bob placed four large glasses on the bar, poured some brown syrup in each, then a jigger of rum, and charged water. Miss Mickens asked, "Now what kind of a rum cola is that, Bob?"

"What's the matter?" Bob asked, adding ice and a slice of lemon to the drinks, stirring each one furiously. He put the drinks on the front of the bar, and one of the young men came over and carried them back to the table.

"What's the matter?" Miss Mickens repeated. "Where's the coke?"

"That's what I'd like to know," Bob said. "We got to use syrup. Add a little charged water and it's the same as coke." He turned to Mr. Spear. "After all, that's about how they make cokes, ain't it?"

Mr. Spear nodded.

Miss Mickens said, "Come here, Bob, honey."

The barkeep came over and she took

*Mr. Spear Found He Was
Still Mr. Sapiro*

SMALL TALK IN A BAR

By LEN ZINBERG

one of his big fat hands and held it between her thin hands, then she bent over the bar a little and said solemnly, "Bob, when I order a rum cola, you make mine with real coke, hear?"

"You don't want a rum cola now, not on that beer."

"Of course I don't," Miss Mickens said, squeezing his hand fondly and letting it go. "But when I *do*, you make it with real coke."

"Will if I can, Miss Mickens. Know what they allow us? A lousy three cases of coke a month. Why that don't last more than two days. That's all we get."

"That isn't much, nothing at all," Mr. Spear said because he knew the bartender expected him to say something.

"You bet it ain't nothing," Bob went on. "And these candy stores and delicatessens, they get more than we do, and us bars sure pay a lot more taxes than they do."

"When I want a rum coke," Miss Mickens said firmly, "I'll stop at the candy store and bring my own coke."

Mr. Spear asked, "How come it works out that way? Is it a law?"

"I don't know, that's how they ration it, just like they did after the war. It's the Jews," Bob said in his mild voice. "The Jews own all them delicatessens and candy stores, and you can bet *they* don't stand short on no coke."

"Look, every time I come in here, I'll stop at the candy store and buy a bottle of coke for you. Considering how often I'm here, I'll be a big help," Miss Mickens was saying.

But Mr. Spear heard her as if from a great distance. He was still watching her in the mirror behind the bar, and he was still smiling at Bob. Mr. Spear finished his drink, drinking slowly and calmly as before, then paid his bill, tipped Bob a half a dollar, said good-night, and walked out.

As he waited for the street car he knew the bar was now merely one more of the great many places where he didn't feel at home. Even in the smallest ways, they gave you no rest or peace.

NEWS OF THE MONTH

REPRESENTATIVES of the opposition parties ripped into Premier Ben Gurion's statement of policy to the Knesset. His two-part analysis of Israel's internal and foreign policies, both past and future, was the target of Mapam, Herut and General Zionist attacks.

Opening the Knesset debate, Mapam leader Israel Bar Yehuda asserted that the Premier had failed to submit an over-all economic plan for the country, but had substituted instead an announcement of a project to plant millions of trees which, he said, "hardly qualified as an economic plan and certainly would not solve the country's difficult problems." Mr. Bar Yehuda also attacked the government for its "inclination" to accept a suggestion by the Palestine Potash Company that it sell its concession for Dead Sea mineral exploitation—which has fifty-five years to run—to the Dupont Corporation of America. He charged that such an action "would be detrimental to the country's interests and might lead to a severe economic crisis."

Herut leader Menachem Beigin expressed fear that the coalition government's failure to draft a constitution might result in that government remaining in office beyond the four-year term stipulated by the Knesset. He announced that his party would present a motion in the Knesset demanding that a constitution be adopted before the end of 1949. He attacked the government's devaluation of the Israel pound (from \$3.00 to \$2.80) and also lashed out at the austerity policy, which he charged "famishes" the population and will produce a generation of invalids.

Dr. Fritz Bernstein, General Zionist leader, declared that the "single fact" which he had learned from the Premier's statement of policy was that the government does not plan to modify its present economic policy. He criticized that policy because it was an attempt, he said, to achieve "socialism in our time." He expressed concern over the "growing deterioration of the economic situation" and

took the coalition government to task for failing to absorb 100,000 immigrants who are still in transient camps.

Pinchas Lubianiker, top ranking Mapai deputy, charged that Mr. Beigin and other opposition spokesmen, by their "libelous propaganda," were causing capital to flee the country. He asserted that the government's present economic policy was a system in which private capital and "collective labor initiative" were dovetailed.

In an unusual move, the U.N. Conciliation Commission for Palestine released a statement defending its plan to establish a U.N. control organ for Jerusalem and seeking to allay fears, frequently expressed by Israel, that the plan would separate the city from the political life and authority of the "adjoining states."

The statement admittedly resulted from the pressure of growing dissatisfaction with the Commission's blueprint of Jerusalem's future.

The Commission's proposals, the statement says, have "given rise to a considerable number of critical comments and observations apparently based on a fundamental misunderstanding of the spirit and letter of the plan. The Commission, therefore, believes it desirable at this time to point out some of these misconceptions" and to outline the character of the proposals made.

Taking special pains to point out that the plan does not impose any overall political regime or denies the right of self-government, the statement declares that the purpose of the plan is "to bridge the gap between what in fact will be two separate jurisdictions in an otherwise geographically unified area."

But the plan, says the Commission statement, "leaves to the governments of the adjoining states virtually all normal powers of government within the Arab and Jewish parts of Jerusalem." According to the plan, it is stated, the inhabitants of the area retain their present nationality and continue to enjoy all the

rights and duties entailed in such nationality—their right to vote and hold public office and their duty to conform to national laws and to submit to the jurisdiction of national courts.

The proposals for the establishment of a general council in the plan "do not provide for a legislative body or for a U.N. substitute for the municipal government of the area," the statement asserts, but contemplate "only the establishment of an organ of coordination for matters of common interest to the two parts of the city which would in practice have only advisory and consultative functions with the Arab and Jewish authorities."

The proposed International Tribunal would have a similar status, and it is emphasized that these organs are the only machinery for international control suggested in the Commission's plans.

The statement also declares that replies to a Commission questionnaire by Israel and Arab delegations during the deliberations at Lausanne last summer were "largely the basis for the plan as finally submitted."

The planning division of Premier David Ben Gurion's office has just completed a blueprint of five national plans. The projects are based on the assumption that the population of the country will reach two-and-a-half million inhabitants in the near future.

The first plan deals with the distribution of population, whereby 20 to 25 per cent of the wage-earners would work in agriculture. The second outlines a national communications network to improve economic transportation. The third provides for the concentration of heavy industries near the ports and the lighter industries near the smaller towns.

The fourth involves exclusive areas reserved for the tourist trade. It calls for the allocation of specific regions for hotels, boarding-houses and entertaining arrangements. The fifth is devoted to the separation of agricultural areas according to categories of cultivation.

A sub-committee of economic and financial experts of the United Nations Economic Survey Mission to the Middle East conferred in Tel Aviv with representatives of the Israel Government and with Israel trade and financial leaders.

In sessions which lasted three hours, the U.N. experts asked for and received many details concerning the country's economic, financial, and currency problems. The U.N. financial experts met with a number of directors of the Anglo-Palestine Bank, headed by S. S. Hoofien, manager of the Bank and Israel's economic czar. The U.N. representatives will hold several more meetings with Israel experts and will then tour the country.

A resurgence of anti-Semitic propaganda in the German press of the Western zone has prompted leaders of the Jewish Central Committee of the British zone to visit London for what they described as urgent consultations with leading Jewish organizations here. The two-man delegation is composed of Joseph Rosensaft and Norgert Wollheim.

They revealed that there had been a recent wave of desecrations in Jewish cemeteries, necessitating greater efforts at placing memorials to Nazi victims under international protection. The German authorities, they said, are either unable or unwilling to bring the perpetrators to justice. They declared that the latest of a series of outrages was the erasure of one zero in the figures engraved on memorial headstones indicating the number of victims buried in each mass grave at Belsen, former site of a Nazi extermination camps.

☆

The Mayor of Offenbach, Germany, Johannes Rebholz, and his deputy, Dr. Karl Kasperkowitz, have resigned because of "ill health," it was announced here. Both were involved in the city's refusal to appoint Dr. Herbert Lewin, a Jew, as chief physician of the Offenbach Women's Hospital. Following an investigation by German provincial authorities and the American occupation authorities, Dr. Lewin was appointed to the post.

Ferdinand Goehler, 59, was sentenced to life imprisonment by a German court at Stuttgart for the murder of five Jews in the Bornhagen ghetto. Goehler was sent by the Nazis to Turke, Poland, as High Commissioner in 1940.

☆

Seven followers of fascist leader Sir Oswald Mosley were found guilty in London of disorderly conduct in singing Nazi songs at a recent demonstration in Lon-

don's famous Piccadilly Circus and shouting such anti-Semitic slogans as: "Down with the Yids."

Sir Laurence Dunne, the presiding magistrate, fined two of the accused five and two pounds, respectively, and suspended sentence on the remaining five. He declared, however, that he did not consider the incident as particularly grave, stressing that British citizens were at liberty to give expression to their political credo provided demonstrators did not exceed the limits of the law.

Austrian Socialist Party members of the Jewish community in Vienna protested to Dr. Oskar Helmer, Interior Minister, against recent anti-Semitic acts.

The Cabinet member promptly ordered an inquiry into the reported incidents and assured members of the protesting delegation that his ministry would not permit any provocative acts against Austrian Jews. At the same time, he urged his callers not to attribute excessive significance to isolated incidents.

Jewish communities in Burma are rapidly disappearing, according to an article in the current issue of the London *Jewish Chronicle*. Most of the Jews in that country have left for overseas or are gathered in Rangoon, awaiting transportation to Israel.

☆

The national council of the Joint Defense Appeal, fund-raising arm of the American Jewish Committee and the Anti-Defamation League, decided at the closing session of its fourth annual meeting in Detroit, to seek \$5,561,215 in 1950 to conduct the A.J.C.'s and A.D.L.'s nationwide operations to combat bigotry. Charles W. Morris, of Louisville, was re-elected chairman of the J.D.A. national council.

Earlier, George N. Craig, national commander of the American Legion, warned the 400 delegates attending the parley that subversive groups in the U. S. are attempting to destroy national unity "through large-scale cunning campaigns to aggravate racial, religious and ethnic bigotry and tensions." He asserted that it was the Legion's desire to cooperate closely with the A.J.C. and A.D.L.

☆

President Truman demanded legislation "to reduce discrimination based on prejudice" in an address before the National

Conference of Christians and Jews. The Conference met in Washington to map plans for Brotherhood Week, to be held in February, 1950.

☆

The conclusion of an agreement among the Zionist Organization of America, the Jewish Agency and the World Confederation of General Zionists for the allocation of \$1,250,000 to the Z.O.A. for constructive projects in Israel was announced by Daniel Frisch, president of the Z.O.A.

☆

Rabbi Irving Miller was elected president of the American Jewish Congress at the concluding session of the biennial convention of the A.J.C. in New York. Rabbi Miller is a vice-president of the

Polish Government To Take Over Jewish Institutions

A Yiddish broadcast from Warsaw heard in London officially confirmed that Polish Government agencies will take over all Jewish institutions in the country by the end of this year. The announcer stated that the Jewish Central Committee of Poland has called a plenary session for next week-end to discuss the new situation.

Meanwhile, Jewish Communist organs in Poland have begun a campaign in support of the new arrangement. They greet the move as a blow to "Zionist nationalism" and assert that the Jewish institutions will gain from the arrangement because their income will be assured.

Zionist Organization of America, a member of the actions committee of the World Zionist Organization and of the executive committee of the World Jewish Congress.

☆

The American Jewish community must absorb 60,000 DP's before June 30, 1950, the cut-off date of the present DP immigration act.

☆

Maurice Levin announced that he has resigned the chairmanship of the board of directors of Hearn Department Stores, Inc., to devote his time to his new post as chairman of the National Committee on Endowment Development of the Jewish Theological Seminary of America.

NEWS OF THE CENTER

Rabbi Saltzman to Preach Thanksgiving Sermon This Friday Night

This Friday, November 25th, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Manuel Saltzman will speak on the subject "Praise in Distress—A Thanksgiving Sermon." Thanksgiving on occasions of joy and happiness is spontaneous and natural. Is it, however, possible to sing the praises of the Lord in times of sorrow and misfortune? In his treatment of the subject, Rabbi Saltzman will discuss the role of Thanksgiving for those in distress in their search for peace of mind. We hope that many of our members and their friends will attend.

Cantor William Sauler will lead in the congregational singing and render a vocal selection.

Junior Club Activities

The first meeting of the Junior Clubs for the current year took place on Saturday night, October 22nd. The main feature of the meeting was a rally at which a movie was shown. The meetings which followed in the course of the month of November were devoted to election of officers and discussions of current Jewish problems. On November 26th, another rally will be held at which an Israeli film will be shown.

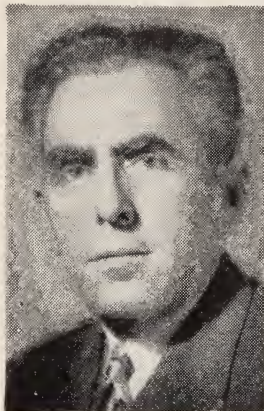
The following clubs are functioning and meet on Saturday nights: Shomrim—Boys Club; Tzofim—Boys Club; Macca-bees—Boys Clubs; Vivaltes—Girls Club; Candelites—Girls Club. This year another club was formed—it is comprised of boys and girls in the first and second year of high school. All children of Center members and students in our schools are invited to join.

Center Choral Group

The Choral Group of the Center is under the direction of our Music Director, Mr. Sholom Secunda. The first 45 minutes of each meeting are devoted to the teaching of sight-singing. Members of the Center are cordially invited to join this group.

Daniel Frisch, President of Z. O. A To Be Guest Speaker Friday, Dec. 2

Rabbi Levinthal is happy to announce that we shall be privileged to have as our guest speaker at the Late Friday Night Services on December 2nd, Mr. Daniel Frisch, the newly elected President of the Zionist Organization of America. This is the first appearance of



Daniel Frisch

Mr. Frisch in our Synagogue and we are certain that all of our members interested in the future of Zionism and of the State of Israel will be glad to avail themselves of the privilege to greet and to listen to our guest of honor. Mr. Frisch has recently returned from a long visit in Israel and he will have much to tell us of the problems facing the new State and also the Zionist Organization.

Inta-League Boys and Girls Clubs

The first meeting of the Inta-League Boys and Girls Clubs held on Saturday evening, October 22nd, opened with a record attendance. The program for this meeting consisted of an old feature movie night with short subjects and comedies of yesteryear. The following week the clubs commemorated the signing of the Balfour Declaration with the performance of a play relating the efforts of Theodor Herzl to obtain Palestine for a Jewish State. On November 5th we enjoyed an evening of parlor games and on

November 12th we had scheduled a Twenty Questions Quiz. For the week of November 19th a "Book Review" program was given in observance of Jewish Book Month with prizes awarded for the best review. For the Thanksgiving weekend an evening of movies will again be featured showing films depicting the role of Jews in the growth and development of the United States with the Hyam Salomon color film "Sons of Liberty" as our chief attraction.

Young Married Group

Our Young Married Group is continuing with great strides with very fine and interesting programs to their credit. The opening meeting on October 12th featured Rabbi Saltzman as the speaker. The second meeting on November 9th continued its cultural program with a presentation of an "Eternal Light" script directed by Irvin Rubin. The next meeting on Wednesday, December 14th, will be a social highlight and is being planned as a social and party evening. The January meeting will have a special feature of Eddie Albert's film "Of Human Birth" which we are certain will be most interesting to all. Every effort is being made by the officers and committees in this group to plan interesting and social meetings for your pleasure. All young married members of the Center are cordially invited to join our group.

Basketball

The Center Varsity Basketball Team sponsored by the Physical Training Committee will open its 1949-50 season on Sunday evening, December 4th. The aspirants for the team have been working hard every Thursday for the past two months and the squad now seems to be shaping up. Again, as in the past, we will compete in the Jewish Welfare League tournament and the winning team this year is to represent New York in a national tournament to be held in St. Louis.

Under the direction of our Physical Training Director, Sam Schoenfeld, our squad will continue to work hard and the final selection as to the make-up of our team will be made very shortly. It is expected that many new faces will be seen in the line-up of our team.

As in the past, dancing will follow at the conclusion of each of our home games.

Opener—Sunday, December 4th—B. J. C. vs. Bensonhurst "Y".

Next Home Game—Sunday, December 11th—B. J. C. vs. Union Temple.

Plan to support your team.

Junior League News

The month of November was a most interesting one in the life of the Junior League. It opened with a stimulating panel discussion on "What Are the Issues Behind the Election?" Bob Goldberg presented the Republican point of view; Marty Heiman spoke for the Democratic side; and Joseph H. Aaron was the confused citizen who asked questions of both speakers. The discussion which followed foreshadowed the result of the election on November 8th. We had a party for our college-agers of the Center on November 10th. We wanted those who do not know our group to become acquainted with it and our purpose was realized most enjoyably. Our new officers: Allen Levy, President; Irene Spatt and June Goldstein, Vice-Presidents; Dianne Stadin, Treasurer; Eugene Epstein, Corresponding Secretary; were installed that evening. On November 17th we paid our respects to the literary world by having Joel Sugar and Murray Rosenzweig review Miller's book "The Sure Thing." A very stimulating discussion of loyalty procedures of the Federal Government followed. Thanksgiving night, November 24th, we had our traditional open house for the college agers who are out of town at school.

We hope that December is as fruitful as the previous month had been. Al Leifer's "Game Nights" have always been delightful and he is planning one for December 1st. On December 8th we are having a speaker and film from the Department of Health who will discuss the fight against polio. A musicale by some of our talented members will be arranged by Irene Spatt and her committee for December 15th. We will honor Chanukah on December 22nd by a many-sided presentation of its influences, Jewish history, tradition, legend, art and music. We know that our Jewish Affairs Committee will make it one of the highlights of the year. December 29th will mark the closing of the calendar year with a mid-winter social.

IN THE HEBREW SCHOOL

THE Jewish-Education Committee has introduced the system of awards for all United Synagogue schools. In addition to achievement awards previously announced, special awards were given for those who had maintained excellent attendance records throughout the previous year.

The following students have received such awards:

Rosalie Applebaum	Barbara Held
Joseph Aronow	Julius Helfman
Charlotte Bank	Burton Honig
Marica Bank	Ronald Goldstein
Renee Bass	Edward Goldstein
Norman Berkowitz	Stuart Hankin
Edward Bresman	Stephen Horowitz
Gail Bresnick	Charles Kaufman
Peter Brodie	Edward Klein
Bernard Brooks	Esther Klepper
Martin Brownstein	Judith Klepper
Joel Carp	James Kornstein
Estelle Chapman	Lloyd Krimko
Seymour Siegel	Arthur Walder
Richard Feinman	Fredrick Weinstein
Alan Pinsky	Ethel Persky
Samuel Cohen	Arthur Petok
Jack Daniels	Ellen Palley
Leonard Davis	Lloyd Landow
Robert Dorr	Harvey Moskowitz
Brent Ehrenpreis	Myra Perlstein
Alan Entin	Sidney Tanenzapf
Bernice Eiselman	Arnold Ross
Mary A. Gittelman	David Resnick
Robert Gnaizda	Alan Schaeffer
Ira Goldberg	Louis Schneiderman
Robert Goldberg	Daniel Schwartz
Etta Goldman	Paula Spinrad
Gerald Goldstein	Burton Weizman
Joel Sucov	Stuart Hochman
Lester Waldman	

G. O.

The G. O. of the Hebrew School recently held elections for the new school year. The following students were elected:

President—Alan Gnaizda.
Vice-President—Gabriel Stolzenberg.
Treasurer—Herbert Jacobson.
Secretary—Alan Schaeffer.

P. T. A.

The P.T.A. held an impressive meeting on Wednesday, November 16, 1949. The following officers for the coming year were installed by Rabbi Israel H. Levinthal:

President—Sarah Kushner.
Vice-Presidents—Rose Davis, Virginia Granovsky, Ganya Spinrad.
Cor. Secy.—Rae Bressman.
Fin. Secy.—Fanny Buchman.
Rec. Secy.—Rose Klepper.

A special symposium in conjunction with Jewish Book Month was held on the subject "Jewish Books." Dr. Herbert Feder, executive director of the Eastern Parkway Jewish Community Council, spoke on the subject "Jewish Books for the Jewish Parent."

Mrs. Dorothy Alofsin, well known author of Anglo Jewish juveniles, spoke on "Jewish Books for the Jewish Child."

Rabbi Lewittes reported on the progress of our schools. Community singing was led by Mr. Sholom Secunda. Mrs. Julius Kushner, president of the P.T.A., presided. * * *

Post Bar Mitzvah Breakfasts

The first of the Post Bar Mitzvah breakfasts was held on Sunday, November 13, 1949. Students in the Post Bar Mitzvah class under the direction of Mr. George Epstein conducted the services. Robert Kritiz of the Senior Group served as the Chazan. Following the services, there was a community breakfast arranged by a committee of the P.T.A. A discussion followed on the subject "The American Heritage and Biblical Ideals." This discussion was led by Mr. Harry A. Harrison, instructor of social studies at the Thomas Jefferson High School. * * *

A symposium on Jewish education was held at the Crown Heights chapter of the Brooklyn Jewish Community Council, on Tuesday, October 25, 1949. Representatives of Orthodox, Conservative and Reform religious schools in this section spoke. Our school was represented by Rabbi M. H. Lewittes who stressed the fact that all educational institutions are confronted by similar problems such as the raising of our school standards. He emphasized that thus far the principle of the primacy of Jewish education had not yet been sufficiently recognized outside the fact that lip service has been given to this cause. Mrs. J. Kushner, who represented the UPTA, spoke of the importance of cooperation between home and school.

THE YOUNGER MEMBERSHIP

ON NOVEMBER 1st, Young Folks League, well aware of its duties and obligations in this era of the rebirth of the Jewish State in Eretz Yisroel, went all out to kindle in the hearts of our young men and women a kinship with our brethren in Israel. What better way, we thought, to demonstrate this feeling of oneness, than to recruit an impressive number of our members into the ranks of the Zionist Organization of America, District 14, which meets at our own Brooklyn Jewish Center?

We had as our guest speaker for this occasion Capt. Tamar Hamburger, native Israelite, who was most eloquent in the recital of her rich experiences as a leader in the Haganah both in Europe and Israel, and in her account of life in Israel today.

But when the evening was over the number who had come forward to join the ranks of Z.O.A. was most disappointing. We are not dismayed. We know that when our membership realizes the compelling reasons for increased Zionist enrollment in this country, they will join this great and vital organization.

Increased Zionist affiliation strengthens the hand of the Israeli representative in the United Nations, gives moral and financial support to our brothers in Israel, creates the instrument through which our fellow-Americans are made aware of the contribution Israel is making in elevating the standards of living of the people in the Near East, thereby creating stability and peace in that part of the world. There are many more cogent arguments for affiliating oneself in a positive manner with organized Zionism. Suffice it to say that one cannot be considered a good Jew unless he or she is linked morally and spiritually with our co-religionists in the land of our forefathers.

A committee of our members will circulate among you at our weekly meetings to answer any questions you may have in regard to Z.O.A., and to accept, we hope, your membership applications. Please respond wholeheartedly to this call for membership. In the name of Torah and Eretz Yisroel you shall be richly rewarded.

—MILTON REINER,
President.

Events to Come

- Dec. 6 — Lecture — "Do You Know Where You're Going?" Name of speaker to be announced.
- Dec. 13 — Talent Committee presentation of Norman Corwin's play, "We Hold These Truths To Be Self-Evident," in commemoration of Pearl Harbor Day.
- Dec. 20 — Gala Chanukah Party, with Hebrew music and entertainment.
- Dec. 27 — Program of old-time movies.

Sabbath Services

- Friday evening services at 4:15.
Kindling of candles at 4:12.
Sabbath services, "Toledot"—Genesis 25:19-28:9; Prophets—Malachi 1:1-2:7, will commence at 8:30 a.m.
Mincha services at 4:15 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.
Mr. Gerson Abelson will deliver the lecture in Yiddish this Saturday afternoon at 3:45 p.m.
- Daily Services**
Morning services at 8:00 o'clock.
Mincha services at 4:15 p.m.

AN IDEAL CHANUKAH GIFT!

FOR A SUITABLE, LASTING
Chanukah GIFT — CHOOSE
ONE OR MORE OF
RABBI LEVINTHAL'S
BOOKS

FOR YOUNG AND OLD

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and Interpretation*"

"*A New World Is Born*"

"*Steering or Drifting —
Which?*"

\$2.50 a copy

"*Ya-budus*" — a Yiddish
translation of "Judaism"

\$3.00 a copy

*These works may be purchased at
THE CENTER*

Center Campaign For Federation

THE Federation of Jewish Philanthropies of New York is now engaged in one of the largest building and expansion programs on behalf of medical and welfare institutions ever undertaken by a local philanthropy. It is campaigning for \$50,500,000 — \$34,000,000 to complete its \$54,000,000 building fund and \$16,500,000 for current maintenance of its existing institutions. \$9,262,000 has been recommended for institutions in Brooklyn.

Brooklyn's Jewish population has grown in the past three decades from about 600,000 Jews to almost a million. New health, social service and community facilities are needed to keep pace with this growth, and Federation's Building Fund has this as its goal.

The members of the Brooklyn Jewish Center will have their opportunity to participate in the Federation drive at a dinner being planned for Thursday, December 1. David Spiegel, chairman of the Brooklyn Jewish Center's effort for Federation, asks members to give the dinner their full support.

DR. LEVINTHAL'S "JUDAISM"

(Continued from page 13)

In the Talmud Shabbat 87a, we are given three instances where Moses acted on his own accord and was praised by the Almighty for good judgment. There are a number of parallel passages describing these occurrences. The one in the *Midrash Haggadol Leviticus* p. 2 and 3, is actually a brief apocalypse of the call of Moses to the Tent of the Tabernacle. The Lord thanked Moses with the simple words: "*Yisbar Kobachbo*," to be paraphrased in English, "Thanks, rightly done!" To you, Dr. Levinthal and Dr. Asen, "*Yisbar Kobachem*" — Thanks, rightly done!

BASKETBALL GAMES AT THE CENTER

Season's First Game

Sunday Evening, December 4th
B. J. C. vs. BENSONHURST Y
Second Game

Sunday Evening, December 11th
B. J. C. vs. UNION TEMPLE

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, Miss ALICE

Res. 712 Crown St.

Proposed by Nat Hoffspiegel

ABRAMSON, HENRY

Res. 275 Riverdale Ave.

Bus. Int. Dec., 1697 St. Johns Pl.

ARNSTEIN, SAMUEL

Res. 2522 Bedford Ave.

Bus. Automotives, 1169 Bedford Ave.

Single

Proposed by Abe Mann,

Harold Blackman

ANLLROD, Miss HELEN

Res. 1409 St. Johns Pl.

Proposed by Dr. Morris Rood

BACHNER, Miss RIGINA

Res. 697 Van Sicklen Ave.

Proposed by Samuel Arum

BAUMWALD, MURRAY M.

Res. 115 Lincoln Rd.

Bus. Musician

Proposed by Gerald and Harold

Jacobs

BERGER, Miss BERENICE

Res. 437 Midwood St.

Proposed by Dr. Isidore M. Goodman,

Dr. Benjamin Zohn

BERGER, Miss SYBIL

Res. 365 E. 46th St.

Proposed by Joyce R. Schlosberg,

Nat Hoffspiegel

BERKOWITZ, STANLEY

Res. 696 Eastern Pkwy.

Bus. Med. Student, L. I. College

Single

Proposed by Herman Ziegler

BLOND, NATHAN

Res. 75 Bush St.

Bus. Jewelry, 38 W. 48th St.

Single

BROOKS, Miss ELEANOR

Res. 537 Herzl St.

Proposed by Samuel Arum

BUCHIN, Miss HARRIET

Res. 285 E. 91st St.

Proposed by Ellie Buchin

CANDELL, BENJAMIN L.

Res. 751 Troy Ave.

Bus. Veterans Administration

Married

Proposed by David B. Rosen

COHEN, Miss MILDRED

Res. 578 Elton St.

Proposed by I. Joseph Geduld,

Nathan Lewis

COHEN, Miss NESBETH

Res. 1159 Eastern Pkwy.

Proposed by Herbert Altneu,

Phyllis Nussenblatt

COVITZ, Miss SHIRLEY

Res. 2041 Pacific St.

Proposed by Marilyn Chaliff,

Ida Goldberg

DAVISON, MYRON

Res. 618 Livonia Ave.

Proposed by Harry Mandler,

David Rosenberg

DOLGIN, JACK

Res. 196 E. 95th St.

Bus. Mfg., 141 W. 33rd St.

Single

Proposed by Nat Hoffspiegel

DUMOCH, MARTIN

Res. 414 Columbia St.

Bus. Naval Shipyard

Single

FINCK, JACOB

Res. 203 E. 39th St.

Bus. Chemicals, 548 Meserole St.

Married

Proposed by Irvin I. Rubin,

David Gold

FREEMAN, NATHAN B.

Res. 847 Stone Ave.

Bus. Cafe, 1330 Fulton St.

Single

Proposed by Hy Gold

FUELL, Miss MIRIAM

Res. 1578 Sterling Pl.

Proposed by Mildred Berchuck,

Gladys Scherr

GELLMAN, Miss MIRIAM

Res. 311 Powell St.

GETZOFF, MELVIN M.

Res. 1324 Carroll St.

Proposed by Israel Kaplan,

Frank F. Rose

GOLDBERG, Miss JOAN

Res. 621 Lefferts Ave.

Proposed by Louis Kotimsky

HELLER, Miss HARRIET

Res. 446 Kingston Ave.

Proposed by Joseph H. Aaron,

Irvin I. Rubin

* HOCHHEISER, NATHAN

Res. 15 Bristol St.

Bus. Govt. 58th St. and 1st Ave.

Single

JASPHY, Miss MIRIAM

Res. 139 E. 53rd St.

Proposed by Dr. Sol Gross,

Shirley Jasphy

KAPLAN, Miss BERNICE

Res. 25 Lefferts Ave.

KERNES, Miss ESTHER K.

Res. 606 St. Marks Ave.

Proposed by Meyer Pearlman

KLINKOWITZ, WILLIAM

Res. 63 Fenimore St.

Bus. Veterans Administration

Single

Proposed by David B. Rosen

KOHN, RALPH

Res. 2950 W. 27th St.

Bus. Veterans Administration

Single

Proposed by David B. Rosen

KONIGSBERG, PAUL

Res. 8201 Britton Ave.

Bus. Milk, 1624 Centre St.

Married

Proposed by Frank F. Rose,

Irv. Abramson

KRAVITZ, LEONARD

Res. 765 Eastern Pkwy.

Bus. Petroleum, 135 E. 42nd St.

Single

Proposed by Toby Drogin,

Abe Mann

LAMBERT, MURRAY

Res. 1131 President St.

Bus. Laundry

Married

Proposed by Herman Tatkon,

Murry Husid

LISTER, IRVING A.

Res. 320 Rockaway Pkwy.

Bus. Advertising, 959—8th Ave.

Single

LURIE, HARVEY

Res. 435 Rockaway Pkwy.

Single

Proposed by Israel Kaplan,

Maurice Bernhard

MAGILAFF, ARNOLD

Res. 10 Maple St.

Bus. Jobber, 1133 Bway.

Single

Proposed by Mitchell Benjamin,

Oscar A. Berliner

MERIKAN, Miss RUTH

Res. 12 Crown St.

Proposed by Mrs. Elias Bernstein

MILKEAN, JACK

Res. 680 Hawthorne St.

Bus. Drugs, 2002 Cropsey Ave.

Married

Proposed by Center Academy

NEUGEBORN, Miss SHIRLEY
Res. 818 Crown St.
Proposed by I. Joseph Geduld,
Nathan Lewis

ORINGER, Miss ESTELLE
Res. 1616 President St.
Proposed by Harriet Lorence,
Chas. Schwartzman

PEARLMAN, Miss SHIRLEY
Res. 114 E. 53rd St.
Proposed by Meyer Pearlman

POTTS, Miss EDNA S.
Res. 51 E. 17th St.
Proposed by Joyce F. Schlosberg,
Nat Hoffspiegel

PUGATCH, SAMUEL
Res. 1740 Carroll St.
Bus. Dresses, 49 W. 27th St.
Married
Proposed by Louis and Hyman
Feinberg

ROSENBLOOM, Miss ROSE
Res. 250 Amboy St.
Proposed by Gerald and Harold
Jacobs

ROSENFELD, MEYER J.
Res. 1553—50th St.
Bus. Attorney, 270 Bway.
Single
Proposed by Lawrence Miller,
Bernard Feinstein

ROSENHOUSE, Miss DORIS
Res. 1635 Carroll St.
Proposed by Phyllis M. Miller,
Anita Dubin

ROSS, Miss HORTENSE
Res. 1710 President St.
Proposed by Irving B. Loonin

ROTHMAN, HERMAN
Res. 883 Eastern Pkwy.
Bus. Toys
Married
Proposed by Daniel Rothman

RUVIN, Miss RITA A.
Res. 925 St. Marks Ave.
Proposed by Gerald and Harold
Jacobs

SCHEIN, BERNARD
Res. 25 Plaza St.
Bus. Importing, 15 Maiden Lane
Single
Proposed by Louis Schein

SCHUMAN, SIDNEY
Res. 600 Empire Blvd.
Bus. Architect, 369 Lexington Ave.
Married

SCHWARTZ, Miss RUTH
Res. 132 E. 52nd St.

SHAKUN, AARON
Res. 2255 Strauss St.

Bus. Printing, 311 W. 66th St.
Single
Proposed by Joseph Shakun,
George Dressner

SIEGEL, Miss VIVIAN
Res. 1702 Union St.
Proposed by Nat Gurwitch,
Martin Bruckner

SILVERMAN, Miss BETTY
Res. 1608 Union St.

SNYDER, HOWARD N.
Res. 456 Schenectady Ave.
Bus. Foundations, 135 Madison Ave.
Single
Proposed by Dr. Chas. Windwer,
Saul Shlakman

SPECTOR, LOUIS
Res. 142 Alabama Ave.
Bus. Naval Shipyard
Single
Proposed by Irving R. Chandler,
Leonard Katz

STAHL, Miss HENNY
Res. 1169 E. New York Ave.
Proposed by David Gold,
Milton Reiner

STEINROOD, Miss VIVIAN
Res. 160 Tompkins Ave.
Proposed by Jean Sussman

STRIER, BERNARD
Res. 446 Kingston Ave.
Bus. Dept. of Labor
Single
Proposed by Milton Reiner,
Arnold Berkeley

TENEN, Miss DORIS
Res. 144 Dahill Rd.
Proposed by Dr. Milton F. Gitlin,
Dr. David Kershner

THALLER, JACOB
Res. 415 Lefferts Ave.
Bus. Veterans Administration
Married
Proposed by David B. Rosen

THIEL, Miss ROSALYN
Res. 4817 Tilden Ave.
Proposed by Ellie Buchin

TROZENFELD, Miss RUTH
Res. 455 W. 34th St.
Proposed by Edith Hand,
Shirley Pomerantz

WARNER, SAMUEL J.
Res. 503 Eastern Pkwy.
Bus. Veterans Administration
Single

WERTHEIM, MAX
Res. 2036 Union St.
Bus. Accountant, 15 Park Row
Single
Proposed by Leroy Lowenfeld,
Norman Ruchman

WESHNER, Miss JANICE
Res. 1145 President St.
Proposed by Irving Rappaport
The following has applied for rein-
statement:
LEVINE, NATHAN L.
Res. 960 Sterling Pl.
Bus. Attorney
Married
Proposed by Judge Emanuel Greenberg

Additional Applications:

COHEN, HERMAN
Res. 32 Glenmore Ave.
Bus. Pen Repair, 17 Eldridge St.
Married

CRYSTAL, Miss CAROL
Res. 30 Clara St.
Proposed by Gerald Jacobs,
Nat Gurwitch

FEIT, ABRAHAM
Res. 641 Snediker Ave.
Bus. Lawyer, Same.
Married

FINKELSTEIN, Miss ESTELLE
Res. 1641 Ocean Avenue
Proposed by Evelyn Fishkoff,
Lily Elliott

FREEMAN, NATHAN BRUCE
Res. 847 Stone Ave.
Bus. Restaurant, 1330 Fulton St.
Single

Proposed by Hy Gold
GARFINKLE, IRVING
Res. 53 New Lots Ave.
Bus. Sales, 93 New Lots Ave.
Married
Proposed by Irving Goldstein,
William Funk

PORES, Miss SANDRA
Res. 650 Crown St.
Proposed by Rose Altman,
Harold Sobelman

PRICE, HYMAN
Res. 32 Glenmore Ave.
Bus. Pen Repair, 17 Eldridge St.
Married

ROTHSTEIN, WILLIAM
Res. 1616 President St.
Bus. Dental, 142 Joralemon St.
Married
Proposed by Abe Mann,
Joel B. Rothstein

RUBIN, Miss GLORIA
Res. 320 Ocean Parkway
Proposed by Morton Weinberger,
Nat Gurwitch

ZUCKERMAN, Miss EDITH
Res. 2148—69th St.
Proposed by Beverly Pintel,
Gerald Jacobs
SAMUEL H. GOLDBERG, *Chairman*.

PAGING SISTERHOOD!

"Reading maketh a full man. It is to the mind what exercise is to the body—it strengthens, preserves and invigorates. Good books serve to keep alive and cherish the value and the essence therein. The annual nation-wide observance of Jewish Book Month, to be celebrated till December 11, emphasizes the primary place the book has classically occupied in Jewish life. Resolve now to establish a Jewish Book Shelf in your home, and give the Jewish book the place of honor it deserves. In a moving appraisal of the significance of this cultural event, Rabbi Mortimer J. Cohen, of the Jewish Book Council, notes that "for us, as they have been for our forefathers, Jewish books can be a source of comfort in sorrow, hope in times of distress, and in hours of despair they can give us courage and faith and the will to live as Jews."

—SARAH KLINGHOFFER.

General Meeting

Our annual pre-election meeting drew a great number of Sisterhood women, eager to learn how best to apply their right to vote. A brief social hour and attractive refreshments preceded a most active business session. An appropriate prayer, marking the celebrations of the fall holidays, read with reverence by Jennie Levine, reminded our members of the delightful afternoon spent at the Seminary on October 10th, with tea in the beautiful Succah decorated by the students. Our President, Sarah Klinghoffer, recommended the purchase of *The Outlook*, Women's League periodical, as well as all other League publications and holiday records. She urged members to secure their reservations for the annual Women's League Chanukah Luncheon, on Monday, December 19th. Announcements included the Tenth Annual Conference of the Brooklyn Jewish Community Council, on December 4th, at the Brooklyn High School for Homemaking, which our delegates will attend. Our women were advised to see a film called "Prejudice," opposing anti-Semitism, sponsored by the Protestant church. Sisterhood will observe Jewish Book Month,

as well as "Welcome to New Members" on Wednesday evening, December 21st, with a delightful program of prose and lyrics. Ruth Bernhardt, chairman of our Mother-Daughter Luncheon and Fashion Show, reported tremendous success for our forthcoming function on the 19th, saying that room capacity had been reached and reservations would have to be closed. Further details on Sisterhood's first All-Day Conference on November 28th were announced. The chairman of the program for the afternoon, Bea Schaeffer, took over at this point, with mention of the observance of United Nations Day on October 24th, and the adoption of a resolution sent to Congress on behalf of Sisterhood, advising liberal consideration of Displaced Persons, and another on the disposition of Jerusalem's status in favor of Israeli interests. Speaking for Federation and its present building fund campaign, Mrs. Jacob Sincoff, chairman of its Manhattan drive, urged active financial support if we would help our American Jewish sick and needy. In introducing the interesting and colorful film on the Hebrew University in Israel, Mrs. Hal Horne, a leader of the American Friends of the institution, stated that not only was the University the center of all cultural interest in Israel, but science, industry and agriculture were the direct beneficiaries of its discoveries. The narrator of the film, John B. Kennedy, noted radio commentator, praised each activity of the University as the movie unfolded, revealing to us in America the advantages of such a seat of learning.

The featured speaker of the afternoon was Mrs. Marvin Potash, president of the Midwood Branch of the League of Women Voters.

Committee Reports

Kiddush for Junior Congregation: Mrs. Louis Simon sponsored the Kiddush on November 19th in honor of her 50th wedding anniversary. Mrs. Brickner will sponsor the Kiddush on December 17th.

Federation of Jewish Philanthropies: Brooklyn Federation Day will be held on January 18th, at the Hotel St. George. Chairman Lil Levy, co-chairman Sid Schlanger.

Torah Fund Luncheon: Attractive program being planned by chairman Mary Kahn and her committee, for Wednesday, March 8th.

THE SISTERHOOD

cordially invites all our women to

Institute Day

Monday, November 28th

THEME: "JUDAISM TODAY AND TOMORROW"

Morning Session: 11:00 a.m.

Chairman — Mrs. Morris B. Levine

American Affairs Report — Mrs.

Frank Schaeffer

ADDRESS: "RELIGIOUS LIFE IN THE NEW ISRAEL"

By Rabbi Max Kirshblum

Vice-Pres. Mizrahi Org. Amer.

Guest Luncheon 12:30

Afternoon Session: 1:30 p.m.

Chairman—Mrs. M. Robert Epstein

Salutation—Rabbi Israel H.

Levinthal

Musical Program: Cantor William Sauler, soprano Ann Bernstein, under direction of Sholom Secunda
SYMPOSIUM: "Decision for Tomorrow" — the Present and Future of Judaism in America.

Orthodoxy—Rabbi Emanuel Rackman, Cong. Shaaray Tefila

Reform—Rabbi Alan A. Steinbach, Temple Ahavath Shalom

Conservatism—Rabbi M. Saltzman

Moderator—Dr. Max Arzt, Field

Director of Activities of Jewish Theol. Seminary

Program will be concluded by 3:30

Federation of Jewish Women's Organizations will hold its 30th convention and luncheon on January 11th, at the Waldorf Astoria. Tex McCrary and Jinx Falkenberg will be the guest stars. Make your reservations with B. Schaeffer or R. Wiener.

Thank You, Ruth Bernhardt!

Take a deep bow, Ruth, and another one, for the charming chairmanship of a most successful and magnificent Mother-Daughter Luncheon and Fashion Show. Together with your indispensable co-chairman, Hershey Kaplan, you garnered

the largest attendance ever, the most attractive prizes, the most delicious luncheon, and the most generous program; in fact, everything about the afternoon may well be treated in superlatives, for which Sisterhood is deeply grateful.

Cher Fund Contributions

Mr. and Mrs. Joseph Goldberg, in honor of Mr. and Mrs. Louis Simon's Golden Wedding Anniversary.

Mrs. George Brickner, in honor of birth of daughter.

Goodstein family, in memory of Mrs. David Goodstein.

Mrs. Morton Klinghoffer, in memory of Mr. Nathan Zucker.

Mrs. Israel H. Levinthal, in honor of son's marriage.

Mrs. Joseph Levy, Jr., in memory of Mrs. A. Ehrenwirth.

Mrs. Roy Liebler, in honor of son's Bar Mitzvah.

Calendar of Events

Nov. 28—All-Day Seminar and Symposium; morning and afternoon program.

Dec. 5—Executive Board of Sisterhood meeting at 1:00 p.m.

Dec. 7—Jewish Museum Tour. Chairman Bea Schaeffer, co-chairmen Mary Kahn and Anne Weissberg will accept paid reservations, \$1.00, for bus trip and guided tour with lecture by Dr. Kaiser, on Wednesday. Buses will leave from the Center at 1:00, and will return by 4:30.

Dec. 21—Jewish Book Month.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Charles Dilbert, of 135 Eastern Parkway, on the marriage of their son, Bernard, to Miss Sheila Hammer, on Sunday, November 20th.

Mr. and Mrs. Jack Eaton, of 770 St. Marks Avenue, upon the marriage of their daughter, Sydell, to Mr. Bernard A. Gruder, which was celebrated at the Center on Wednesday evening, November 23rd.

Mrs. Jacob D. Posner, of 414 Crown Street, on the birth of a son to her children, Mr. and Mrs. Daniel B. Posner.

Mr. and Mrs. Hyman Rothkopf, of 391 Crown Street, on the marriage of their son, Sidney, to Miss Phyllis Weisbard, on Saturday evening, November 19th.

JOURNEY TO ISRAEL

(Continued from page 12)

large the trust fund. One recipient of the award returned it to the Fund, because as a tenant of Slosh some years ago, he had received some money as the result of a court trial and he was not sure whether he was justified in taking it!

There were a number of other important gatherings but the most outstanding was the one which marked the transfer of Dr. Herzl's remains to Israel. There was some dispute concerning the final resting place, some claiming that the great leader would have preferred to be buried on Mt. Carmel, where he stood and saw the vision of a great city and port to be developed there.

It was very moving to see at the burial hundreds of representatives of various settlements established on JNF land who brought with them small bags of earth of the redeemed soil and placed them in the grave of the founder of Zionism.

THE STATE OF AUSTRIA

(Continued from page 6)

up because of anonymous threatening letters.

Is the present Austrian government satisfied with this state of affairs? Certainly not. It would, indeed, be absurd to say that the leaders of the two coalition parties are fond of Nazism; after all, Chancellor Figl and some of his fellow-conservatives were inmates of Nazi concentration camps. Nor, of course, have the Socialist leaders any pro-Nazi sympathies. They just think that they must go easy on the Nazis, for there are enough of them to spoil completely the political status quo that has been unchanged for the past four years. After all, Herr Helmer's Home Ministry has announced that out of a total number of 611,729 registered Nazis, 495,726 "lesser implicated" ones have regained the right to vote in the next parliamentary elections. To this number must be added an unspecified figure of returned prisoners-of-war and anti-Bolshevist DPs, mostly Ukrainians and Poles, who are strongly inculcated with Nazi ideas. At any rate, OeVP and SPOe are worried. Will the new voters side with the DeVP with its straight rightist leanings, or will the SPOe win them over with their convenient brand of Socialism? And how many will cast their votes for the hitherto small Communist party merely to voice their protest against the present

regime?

So far the OeVP and SPOe do not have to face the threat of a fourth party, if only because the Western Allies present the three-party system. The Russians, however, are not opposed to the formation of a fourth, fifth, or sixth party, for reasons of their own.

There exists now such a "Fourth" Party, somewhat similar in its program to our own Liberal Party. It is composed of individuals who are disgusted with the Fascist tendencies in the OeVP, but who do not care for the Socialists either. Unfortunately, this group of decent democrats, headed by Professor Dobretsberger, is rather small. The problem child, likely to be an instrument of outright Fascist reaction, is the much stronger "Wahlgemeinschaft der Unabhaengigen," or Association of Independent Voters at Salzburg. Its proponents are linked with a spurious "Oesterreichisches Forschungsinstitut fuer Wirtschaft," or Austrian Research Institute for Economics, and its organ is *Berichte und Informationen* (Reports and Information) which recently hailed the memoirs of a former SS officer—yes, such book can appear in Austria.

Quo vadis, Austria? Let's hope it won't walk into the abyss of Fascism again.

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The Brooklyn Jewish Center Review

December, 1949

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

DECEMBER, 1949 — TEBET, 5710

No. 16

THE SHAME OF INTERNATIONALIZATION FOR JERUSALEM

THE shame of the United Nations decision to internationalize Jerusalem is three-fold.

The first shame is that of its calloused cynicism. No one of the nations which voted in the affirmative on the proposition to internationalize Jerusalem did so from an honest belief in either the necessity or the rightness of the plan. On the contrary, everyone of the affirmants had an ulterior motive, which either by admission or analysis was so apparent as to vitiate any pretense of disinterested voting. Probably the crassest example was that of Australia, which introduced the resolution. The Laborite Government of Australia was involved in a bitter pre-election campaign (which several days after the United Nations session it lost). In an undignified and unstatesmanlike scramble for votes from any source, the Laborite Government threw conviction to the winds and instructed its delegate in the United Nations to vote for internationalization in the hope that it would appeal to certain religious blocs in the Australian electorate. Latin-American delegates from the Catholic States openly stated that they were voting pursuant to instructions from Rome. The Soviet bloc completely reversed the course of Soviet policy with respect to the entire question of Israel and Jerusalem and voted for the resolution only to be in opposition to, and to embarrass, England and the United States, which condemned the resolution. How true it is that politics make strange bedfellows! Surely no more incongruous comradeship has been witnessed than that which finds Catholic South America and godless Russia united on the question of the holy places of Christianity. France, whose anti-clericalism is as old as the

Revolution, became a champion of the resolution because of its interests in North Africa. If these countries were at least frank about the reasons for their espousal of the resolution, their action might not be so unworthy. What is nauseating about the entire business is the pious sentiment in which they cloaked this act of international brigandage.

The second shame of the vote is the shame of ingratitude. It is only because of the indomitable courage of the Jews of Jerusalem that there is today a Jerusalem over which the United Nations could debate at all. When the eight Arab countries, in conspiracy and partnership with Great Britain, flouted the decision of the United Nations to create the State of Israel, and attacked and besieged Jerusalem, no one of the nations which so hypocritically voted for internationalization sighted a rifle or even issued a word of stern warning to the Arabs in defense of Jerusalem. Only the Army of Israel prevented capture of the city by Abdullah's Legion. A veritable wall of Jewish bodies, cemented by Jewish blood, alone stood between this shrine and its defilement by the Moslems. Even if the Jews had no claim to Jerusalem by reason of historical association, present possession, and their creation of the new city, common gratitude should have compelled the nations to recognize this Jewish claim.

The third shame is the shame of futility. Even in the act of casting affirmative ballots for the internationalization resolution, its proponents privately and publicly admitted that this was a gesture which could never be implemented. Abdullah's Legion is entrenched in the old city. 100,000 Jews, who built the new city, hold it firmly. Neither Abdul-

lah nor the Jews will pay the slightest attention to the paper pronouncements of the United Nations. The Government of Israel has been moved physically from Tel Aviv to Jerusalem. How then can it be hoped that the resolution will be translated into fact? And if it cannot be so translated, where is the statesmanship which permits an act foredoomed to failure? And such failure cannot but diminish the prestige of the United Nations, weaken its hold upon the peoples of the world and create a precedent for less worthy future opposition. Strong indeed must have been the compulsion of the vote-grabbing of Australia and the other motives of its associates in the project to cause them to close their eyes blindly to such realities.

It is not always possible to prophesy amid the somersaults and handspings of international politics. In this issue, however, prophecy is simple. Not one stone of Jewish Jerusalem's physical make-up will ever feel the imprint of United Nations authority. Not one phase of its daily living will be regulated by the United Nations representative. Very soon, indeed, a meeker, humbler but wiser United Nations will rescind its action and restore Jerusalem in name to the same State of Israel to which it will, in the meanwhile, and always, belong. David has conquered Goliath before and will do so again.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

CHRISTMAS IS A CHRISTIAN HOLIDAY

EVERY year at this season the argument arises about the Christmas festival and the participation in its festivities by Jews. One would imagine that after all that has been written and said on this subject by both Christians and Jews, every Jew would understand that Christmas is not a *secular* but a *Christian* holiday, close and dear to the heart of every Christian because of its Christian meaning and symbolism, because it commemorates to him the birth of his Savior and his Lord.

I said that this simple truth ought by now to be recognized by everyone. And yet, again and again you hear the plea made that Jews can—and even should—join in making Christmas their holiday because it has now become not a religious but a secular holiday.

In a recent issue of *The Reconstructionist*, the very well-edited bi-weekly periodical, there appears a long letter from a reader once again repeating this old plea. "This is admittedly an effort," he writes, "to rationalize Jewish participation in Christmas and Christmas activities. 'True,' he admits, 'Christianity does emphasize and look upon Christmas as a religious festival. But the majority of Christians apparently do not.' And he continues, 'We Jews, I feel, can share in the modern day Christmas customs. . . . We can disregard the religious origin of Christmas which is contrary to our beliefs. . . . Our celebration of Christmas can be in the same spirit that we observe Thanksgiving Day, the Fourth of July, and other typically American holidays.'"

He argues further that he does not plead for the substitution of Christmas for Chanukah but for the celebration of both. "One, to us, is a typically Jewish Festival"—the other, for him is an American festival.

The editors, in reply to this letter, make an excellent analysis of the whole problem and reveal the false premises on

which all such arguments rest. And because there are still many Jews who seem to feel and to reason as this correspondent does, I think it is worth while to repeat here portions of the editors' reasoning:

"The premise that Christmas is today a secular holiday is false. The very name *Christmas* proclaims its association with Christ. Though many Gentiles who have ceased to be Christians may observe it as a secular festival, all of those who retain their Christian religion continue to associate Christmas with adoration of Christ. If they are at all tolerant of its observance by those who are not Christians, it is in the hope that *mitokh shello lishmah ba lishmah*, that its observance, even without piety, may result eventually in its pious observance. But most religious Christians resent the secularization of Christmas, and it is even bad, from a public relations point of view, for Jews to give ground for the not uncommon accusation that they are largely responsible for secularizing Christmas.

"However, even if we ignore the religious character of Christmas, we certainly cannot claim it as an American holiday like Thanksgiving or the Fourth of July. That, too, is a false premise of the correspondent's reasoning. Thanksgiving is a day set aside by the nation for thanking God for the blessings America enjoys; Fourth of July celebrates the birth of American independence, but Christmas is observed throughout Christendom as the day of Christ's birth. When we were at war with the Axis powers, Christmas was celebrated by our enemies no less than by us. Its observance has preceded by many centuries the origin of the United States. How then can it be considered an American national holiday, an essential feature of Americanism?"

And the reply concludes in a truly Jewish spirit: "We wish our Christian

neighbors joy of their holiday, but we insist on regarding it as *their* holiday, not *ours*."

Now it is interesting to note that while some Jews still like to rationalize their feeling that Christmas is a secular, not primarily a Christian religious, holiday, the Christian world is beginning to protest more and more against this attempt to rob Christmas of its Christian character.

In the December 12th issue of *Time*, in the magazine's department on Religion, there is a lengthy account of the revulsion on the part of all religious denominations in Christendom to this attempt to secularize their Christmas. "Put Christ back into Christmas," is the slogan of a campaign started by "Faith and Thought," bulletin of the Episcopal faculty and students of Chicago University, and joined in by a powerful Catholic group in Milwaukee.

Because of this attitude on the part of Christians, does it not come with ill grace for any Jew to place a Christmas tree in his home and to keep shouting that for him it does not symbolize the birth of Christ but only the symbol of an American winter holiday?

Such Jews might well recall the Biblical tale in which Laban taunts Jacob—on learning that Rachel took Laban's *teraphim* with her—"Wherefore hast thou stolen my gods?"

Christmas belongs to the Christian. We Jews have our own religious symbols to which we should cling. Let us abide by the prophet's advice: "Let all the peoples walk each one in the name of its god, but let us walk in the name of the Lord our God for ever and ever."

Israel H. Peruthal

The Review is a good introduction to the Center — show it to your friends.

*The following was provided the
REVIEW by the Aliyah Department,
Jewish Agency.*

YOU know that Israel needs skilled manpower from the West—engineers, scientists, etc. You have read about Dr. Lowdermilk's proposed TVA of the Middle East—the Jordan Valley Authority. And you have also heard about plans to build a "subway" from Tel Aviv to Haifa. These are big projects, and they fire the imagination. So you wish to "place yourself at the disposal of Our State."

In the first place, forget about the big projects. They are glamorous and exciting but still dormant. But since you placed yourself at the disposal of "Our State" I take it that you would be willing to do a somewhat less monumental piece of work—the kind of things that ordinary engineers in your field are doing in Israel every day.

Assuming then that you are willing to come here and work, let me give you some practical advice. There are two ways that a skilled person from a highly civilized country can enter into a less developed community and do a job of work. The first way is the most popular and widespread, and no doubt the easier. It is the way of the Colonial Appointment. From your reading you are probably familiar with the pattern: The white Sahib living in his villa with a corps of native servants; drawing on a nice fat salary paid in his "home" currency. It is a pattern that was spelled out to him before he stepped onto the boat. He had a contract, and the villa and the servants were guaranteed.

The second way is less popular in other parts of the world yet it is the way that Israel has been settled during the past 75 years. And that is to come here as a Jew to live and work among other Jews not because you have to "carry the white man's burden," but because it is a privilege for you to make your home in the Land of Israel, and it is your duty to help build it to the best of your ability.

Since you called it "Our State," I take it that you don't want to be a Colonial Appointee but would place yourself in the second category, the members of which are sometimes called *chalutzim*.

So there you have it: the two types of job-seekers interested in Israel—the Colonial and the *Chalutz*.

A Frank Outline of What is Required of the Israel Settler and What He May Expect

IF YOU EMIGRATE TO ISRAEL

By ZVI SCHIFFRIN

Maybe you are surprised to discover that an engineer or even a doctor or a scientist can be a *chalutz*. Well, they can; and life in Israel is of such a nature today that they *must* be a little *chalutzic* if they are to make a go of it here. Professionals will have no contracts or leases on apartments mailed to New York. Neither will you have interpreters to work for you in Israel.

Professionals as well as all other olim from English-speaking countries will suffer a decrease in their standard of living the moment they step on Israel soil. The social workers will not have cars, and the doctors will find that they are needed in kibbutzim, villages, and immigrant camps.

If you work for a national institution—the Government, the Histadrut, the Jewish Agency, Hadassah, etc.—your salary at the outset will be not much more than that of the person who scrubs the office floor, and less than that of the bus driver who takes you to work. If you want to live almost as well as you do in America, then your wife will work, too.

You may work under people who know less about the profession than you do, but you have to take orders from them because they came here before you did, and the State of Israel—whether for better or worse—is largely the product of their labor.

You will find that being Western—educated and English-speaking—are not enough: you have to prove yourself in practice before being accorded the high rating you think your diploma commands. This transitory "trial" period may take weeks or it may take several months, but it will be an up-hill struggle all the way. And be prepared to go to Hebrew classes along with olim from Bulgaria and Turkey for three nights every week, because even if one of your colleagues studied abroad and knows English, the rest of the workers won't understand you unless you speak Hebrew.

The equipment you use may not be the very latest, and you may have to improvise a little. You may have to teach others how to do things your way, and on the other hand, you may very likely have to change some of your own ideas and learn more practicable methods at the feet of the veterans.

Your compensation then, for working in Israel, cannot be measured in money, comfortable living, or prestige. You have to derive it first of all from the feeling that it is a privilege for a Jew to live in a Jewish State. And at the same time, once you get used to the physical hardships, and you find your place, and you see your way clear to do the job you were trained for, yours will be a satisfaction that is not easily gained in the older and well-established countries of the West.

Because the day will come when you will see your efforts bear fruit, your contribution to the building of Israel take shape and form. Like the physician who prefers treating children because the young, pliant bodies react so quickly—so any skilled worker or professional who *really* has something to offer will be compensated for his work in Israel. In some cases the struggle of the newcomer for the supremacy of his new ideas and methods may be long drawn out and bitter; yet his may be the success that is the lot only of the pioneer in the new land.

Take the case of an American-born-and-trained Israel engineer who returned to the States for a short visit and, while addressing a meeting of prominent engineers, told them that: "I have a better job than any of you."

Looking at the amazement written on his audience's faces, he continued: "You see, I am working in a country where the first automobile has yet to be produced; where networks of railroads have yet to be built; where a modern highway does not yet exist; where mineral wealth has

only begun to be tapped; where entire sites have to be planned and created. How many 'firsts' can you look forward to?"

Weizmann and Ben Gurion were not indulging in idle chatter when they said that Israel has need of the skill you possess. Whether you can bring that skill to Israel, however, depends upon how much of a Chutzpah and how little of a Colonialist you want to be.

Survey of Professions In Israel

THE BAR

THE Bar in Israel is a body of lawyers, some 750 strong, spread over the three principal cities, with a few in the country towns, as follows:

Jerusalem, 140; Tel Aviv, 450; Haifa, 125; Petah Tikvah, 7; Rehovoth, 5; Nathanyah, 4; Haderah, 6; Nahariyah, 1.

There is no division into forensic and preparatory lawyers (barrister and solicitor) as in England. Practicing lawyers are called advocates (Orchei-Din), like attorneys in America. By law they have four tasks: to appear in court for clients, to draw legal documents, to advise clients, and "to do anything else which an English barrister or solicitor may do" (Advocates Ordinance 1938).

Technical facilities in Israel are very limited. Owing to the great housing shortage, a chronic shortage in an immigrant country, average office space is far from generous and dear. Libraries are often shared by lawyers. A few lawyers are in partnerships, but most are on their own, and share with their neighbors certain overhead expenses such as office space, clerks, telephones, etc. Staff is expensive. A good typist costs 50 pounds (\$150) a month, and a clerk or young lawyer receives more.

The average advocate can earn enough in his profession to live a middle class life, without luxuries. But it is well nigh impossible for the ordinary lawyer here to get rich on his purely legal work. Incomes vary of course. Some of the big advocates make several thousand a year net. (Not more.) The majority of advocates, however, earn about 60 to 90 pounds per month.

A knowledge of Hebrew, spoken and written, is a *sine qua non* for practice in Israel. It can best be acquired on the spot in Israel, in daily exercise, provided the newcomer shows a will to learn and

speaks it and provides himself abroad with a basic knowledge of the language and its grammar and spirit. One cannot over-stress the need for acquiring such a basic knowledge while the prospective immigrant is still in the Diaspora.

Entry into the profession is by license, given by the Law Council to those who have passed the local law examinations. Beginners in the law take a five years' course at the Government Law School in Jerusalem. Those with foreign legal qualifications (admission to a recognized bar or degree of a recognized university) —and they are a majority in an immigrant country—need merely pass a special law examination and do two years' qualifying service in an Israel law office in order to be admitted to the Bar. This foreign law examination is by no means easy. It sets a high standard of detailed knowledge in various branches of the current law, and is above all a memory test for detail. The subjects examined in are: Mejlle, Land Law, Criminal Procedure, Civil Procedure, Criminal Law, Commercial Law, Major Israel Ordinances.

The level of this examination was raised in the 1930's, when the influx of Central European intelligentsia created a surfeit of continental lawyers in this small country. The Government Law School is not now functioning, but law students can prepare at the High School of Law and Economics in Tel Aviv, and with several well-known private teachers. Both the Law School examination and the foreign law examination are about to be replaced by a course of studies at the Hebrew University in Jerusalem, whose Faculty of Law will soon be opened.

The crowding of continental lawyers into the profession is no longer the problem it used to be. Many of the Central European lawyers who immigrated in the 1930's are approaching an age at which their actual practice cannot for long continue. Among the young generation, few have the overseas practical experience which so much widens the scope and views of a lawyer and sets him a higher standard of legal thinking and legal conduct. World War II and the Israel defense war have thrown back the follow-up of a new well-trained legal generation. Even so, the question naturally suggests itself whether the legal profession in Israel is overcrowded or not. If

one divides the number of lawyers, practicing and otherwise, in Israel today by the total population of the state, one finds a ratio of one lawyer to every 1,400 heads of population. This can be compared with one lawyer to 4,500 in France, one to 2,600 in Belgium, one to 2,000 in England, but one to 560 in New York State (1928 figure). It is estimated that about 600 of the enrolled advocates are in actual practice in Israel, the rest being in Government service and other walks of life. It must, however, be cautioned that figures alone do not truly convey the comparative crowding in the profession since much depends on the social structure of the country and on the special working of the legal system concerned.

While there is by no means a dearth of lawyers here, a good, go-ahead man will always easily find his place. And if he brings with him a few good overseas contacts, who can provide a beginning basis for his practice, such as a few overseas investors, or people doing business with Israel, it will not be long before he will find his feet at the local Bar. Also, the mass immigration of a quarter of a million Jews per year, practically none of whom are lawyers, very soon creates an immense need for more lawyers, especially in the new centres of Jewish settlement.

Public and municipal administration in Israel, as well as business, are alternative fields in which persons with legal training from abroad may find their right place. There is in Israel a marked absence of trained professional administrators. Frequently senior and junior officials are primarily party appointments, and not natural born executives. Very often they lack proper training, especially legal. A knowledge of legal concepts is a great advantage in public administration.

In order to enter this administrative career, all the above requirements apply except the passing of the local law examinations and the two years' service with a law firm, unless the engaging authority insists on having a qualified lawyer. But again, a knowledge of Hebrew is quite indispensable. Persons who possess both legal training and administrative experience in other countries should certainly be of great use in the administration of Israel.

The foregoing is merely an outline in brief of the legal profession in Israel. In order to gain a really sound understanding of the state of the profession, it would be best for those interested to visit Israel and to see things for themselves.

ARCHITECTURE

THE opportunities for the architectural profession in Israel today somewhat resembles those of Great Britain after World War II, when utility buildings were the order of the day, except that in Israel they are even more utility, because of the financial situation. However, there is one important difference—the construction of large projects is often financed from abroad, so that here one gets the two extremes. Nevertheless, the recent regulations which substantially increased the tax on unbuilt urban plots should do much to expand the scope of the architect.

There are many technical difficulties in the way of the immigrant architect, most of which, because of the general lack of definite procedure (aggravated by the recent war), can only be solved by the immigrant himself through a process of trial and error. The immigrant can prepare himself technically by learning how to "draw" and "think" in the metric system.

It is very important for an architect to bring something to Israel from his country of origin. An English architect might make a special study of housing and schools, and really go into it thoroughly, starting from first principles including sociological aspects. Perhaps an American might deal with hotels and factories, and a Swede could master hospitals. An architect might also bring with him some specialized knowledge of installations or insulation, acoustics, foundations in cotton soils, or, especially, sanitary science.

Some building research has been done in Israel, but this has been somewhat uncoordinated, and so the State of Israel Research Council has opened a department in this field which promises useful results. Certain indigenous materials had been neglected, for example, basalt, clay for bricks and roof tiles, and the use of wood waste in the manufacture of insulation boards. The most characteristic and successful building product is the Terrazo floor-tile, which is as good as any made elsewhere.

GOVERNMENT POSTS

IF YOUR heart is set on a Government post in Israel, then bear the following in mind:

A fluent knowledge of Hebrew is a *sine qua non*.

A knowledge of Arabic will strengthen your application considerably.

If it's the Foreign Ministry you have in mind, then you should know French, too.

Know what specific task you want to perform in Government and train yourself for it by acquiring practical as well as academic experience.

There is no question but that with the growth and development of the State will come a comparable increase in the governmental structure. But remember that this increase will *never* warrant the wholesale importation of administrators and experts from overseas. There will always be individual openings, but never mass demands. Right now a few economists-statisticians (with fluent Hebrew, of course) could be used. But these jobs may be filled within the next few months. Should 10 or 15 economists-statisticians arrive now, the field would be more than saturated. The same applies to taxation experts, actuaries for the Social Security Department, lawyers for the Ministry of Justice, Chinese translators for the Foreign Office, efficiency experts for the Post Office.

Because the openings are, and always will be, limited in this field, competition will be keener. It is no exaggeration to state that never in history have so many "administrators" scrambled for so few positions. Yet it is also true that never in history were *young* people entrusted with so much State responsibility as they have been in Israel.

REGISTERED NURSES

A REGISTERED professional nurse starts with a basic salary of 21 pounds, plus 25.800—a total of 46.800. Hospitals do not provide living accommodations. Nurses live out on their own. They may buy their meals at cost price from hospital cafeterias when they are on duty.

Uniforms are provided by the hospitals and laundered free of charge. Nurses put in 48 hours' work weekly, get a day off per week, and a month's vacation with

full salary a year. They are allowed a month's sickness with full pay a year. Annual increments of a pound a month are given to staff nurses doing bedside nursing.

For special responsibilities additional pay is given to head nurses, supervisors, etc.

The above gives the professional nurse a living wage according to Israel local standards.

Knowledge of Hebrew is a prerequisite to any positions in hospitals.

In order to facilitate these requirements, a three months' orientation course for nurses from outside of Israel has been organized. The course provides tuition in the Hebrew language and the local technique in practical nursing. During this study period, the participants get full maintenance, uniforms and pocket money, 5 pounds monthly. Half of the time is spent in ward work, and the other time is devoted to study.

If your knowledge of Hebrew is adequate, you may be able to get work without the orientation course.

AMERICAN FILMS MOST POPULAR IN ISRAEL

HOLLYWOOD pictures have two-thirds of the screen time in the new state of Israel and its pictures are the most popular with its residents, according to a report issued by the Commerce Department's motion picture branch. The Israel survey discloses that there are no special restrictions against Hollywood-made films, other than those imposed as a result of scarcity of dollar exchange.

Israel has about 100 movie theatres, the newest ones being well-built and with substantial seating capacity. While censorship is not strict, it has been tightening up lately. No facilities are available yet for dubbing pictures in Hebrew, but there is no objection to such dubbing any time it can be arranged.

Israeli audiences prefer strongly dramatic features, musicals and pictures made from best-seller novels. The single feature policy is generally followed.

It was a sunny day in the last week of September, 1939, when we, a small labor squad, composed of refugees from the Nazi lands, were assembled on a quiet, peaceful beach in Kent, England. Wearing blue or brown overalls and armed with spades and hoes, we shoveled sand into hundreds of bags. Every now and then a truck would arrive to carry away these bags, destined to be piled in front of various buildings in the neighborhood to protect them against possible German air raids. For a state of war between Britain and Germany had been in existence for three weeks, and though the Nazis were kept busy in the East, everyone expected the lull in the West to come to an end. Alas, England was shockingly unprepared for this emergency.

When there was a change of shifts, the incoming truck brought in a friend of mine, a former high school teacher from Vienna. He was extremely excited, showing what we dubbed a "radio face": what had he learned from the BBC (British Broadcasting Company)? Had the Poles given up the fight? Had the Germans attacked Britain? He shook his head, sat down on a large sandbag and said breathlessly: "Freud has died in London."

I was stunned. Only three years earlier I had participated in a public celebration honoring Sigmund Freud on his eightieth birthday. Vienna's Grosser Konzerthausaal was crowded as I had never seen it before (the audience included many foreign visitors and non-Austrian diplomats and scholars), and no less a speaker than Thomas Mann had been chosen to extol the Austrian soul-doctor. Mann and Freud: there were many bonds between the Nobel Prize winner and the father of psychoanalysis. Both had had their books destroyed in Nazi Germany ("Well, at least I've been burned in good company!" was Freud's remark upon learning of the bonfires in 1933.) Both were refugees. Freud was also intellectually an exile, misunderstood, loathed, or at best ignored, as he was by the Viennese except for those present in the Grosse Konzerthausaal. Both were intrepid searchers for the truth that makes us free. But theirs was the relationship of disciple and master, for Thomas Mann considered himself a pupil of the old Viennese who was his guide through the jungle of the human mind.

The Story of Sigmund Freud, the Viennese Doctor Who Influenced Mankind

COLUMBUS OF THE MIND

By ALFRED WERNER

In his address Mann, with unmistakable reference to Nazism, complained of the moral devastation produced "by worship of the unconscious, the glorification of the primitive and irrational." He hailed Freud as a pathfinder of a better future when man will stand "in a different relation to the powers of the lower world, the unconscious, the Id: a relation bolder, freer, blither, productive of a riper art than any possible in our neurotic, fear-ridden, hate-ridden world."

To our great disappointment, Freud was not among the audience. Wife and friends had refused to let the professor subject himself to such great excitement. Instead, Mann went to the famous Freud house at 19 Berggasse to repeat his performance before the family and a few intimates. In his last years Freud left his home only infrequently, but around 1930 I, then a college boy, had seen him twice or three times, as this unobtrusive, almost shy-looking old gentleman, slender and erect, attended lectures given by world-famous foreign scientists. I had never had the chance of speaking with him, but in the spring of 1936, I sent him a poem of mine, congratulating him on his 80th birthday, and I was overwhelmed with joy as the mailman brought me his answer, written in an old-fashioned, large and clear Gothic script, thanking me for the gift.

In poetic language I had endeavored to express and hail Freud's basic tenet, namely, that the mental disturbances that prevented man from being healthy and happy could be traced to conflicts in the unconscious mind, and that these conflicts, caused by inhibitions and restrictions, must be solved, for the benefit of the individual. A tenet like this was not likely to be welcomed in the professor's home town—he lived in Vienna during all but his first four years and his last fourteen months—as Austria's capital was notorious for its conventionalism and hypocrisy. Curiously, this greatest of all

medical men of 20th century Vienna might not even have gotten the title of professor had not a wealthy lady patient of his obtained it for him by bribing the Minister of Education—she presented him with a valuable painting. Freud, of course, was not aware of this "deal", which furnished him with the mere title of "professor extraordinarius" (associate professor). He was close to seventy when the authorities could not help making this widely-celebrated scientist "professor ordinarius" (full professor). This, too, was a mere title, which did not carry with it a seat on the faculty—fortunately. Freud was anything but anxious to wrangle with the reactionaries of Vienna's University over matters of minor importance. Still, he was disgusted with the Viennese attitude towards him and his school. In the 'twenties, a collector of internal revenue had the presumption to express his doubt of the correctness of Freud's declaration, saying "it is well known that your fame attracts patients from foreign countries who are able to pay high fees." The analyst retorted sarcastically: "I note with pleasure this first official recognition which my work has found in Austria."

But however prejudiced Vienna was towards Jews, and however reluctant it was to consider new ideas, Freud was reluctant to emigrate, even weeks and months after the Anschluss. "Austria is my home," he said, again and again. "I must stay." It was hard for the ailing old man to leave a house, however modest, in which he had lived for forty-two years and raised six children, a study about which Stefan Zweig had written: "At the moment of entering his room it was as if the madness of the world had been shut off"; where he had treated hundreds of patients, produced many books and articles. But the Nazis made life too

difficult for him. They stopped his work, confiscated all his property, abolished the Psychoanalytic Publishing House. If they did not actually molest him physically, this was, to a great extent, due to the watchfulness of such foreign disciples as the Englishman, Dr. Ernst Jones, and Princess George of Greece, better known as Princess Marie Bonaparte, who had rushed to the "Ostmark" to keep the enemy away from the master's door. Nevertheless, one day several uncouth storm troopers stamped in. They were received by the energetic Frau Professor alone. She asked, "What do you want?" What they wanted was 5,000 *schillinge*. When Frau Professor entered the study to forward this demand to her husband, the sage exclaimed, looking up from his manuscripts: "What? Five thousand *schillinge*? That's more than I ever got for a single visit!"

Fortunately, Freud was not too much surprised by the victory of Nazism, familiar as he was with the barbaric, elemental, destructive elements in the human soul. Of course, there was "no reason why man should forever remain a criminal, a murderer, with the mind of a moron." But the first World War already had "proved that we absurdly over-estimated humanity, which has not fallen—since it has never started to ascend the heights." When he learned how the Nazis had beaten up innocent people in the street or dragged them to concentration camps, he was shocked, but not surprised. For many years he had stated bluntly: "Our culture is but imagination, a veneer. Our primitive natures, our anti-social, bestial emotions, are still just under the skin. During the war 'cultured' men grew wild-eyed and slashed each other to bits. When the government and the conventions which we recognize as our masters gave the signal and said, 'There is the enemy,' we heaved a sigh of relief and cast overboard our fragile repressions in order to lie, murder, rape and steal."

But in 1938 there were men of good will at work as well. Ambassador William Bullitt, a former patient of Freud, succeeded in making President Roosevelt intervene in behalf of the Freuds, who were permitted to leave Austria, but only after Princess Marie Bonaparte had sacrificed a substantial sum of money as "ransom".

Nevertheless, the Nazi press sent after him a parting gibe, calling his school "a pornographic Jewish specialty." When the Freuds arrived in London, a nice house with a garden, located in the outskirts, was made available to them. Incidentally, the Viennese sage was accorded a privilege never before granted anyone but a British king. Since his physicians had forbidden him to leave his home, the Royal Society, of which he had been a member for the past two years, sent its 280-year-old charter book to Freud for his signature. Many other honors were bestowed upon the octogenarian, yet they could not diminish his terrible physical pains—the cancer in his jaw made it most painful for him to speak, and he hardly ever slept at night. Still, he continued to work as long as he was strong enough to hold his fountain pen. He received few visitors, among them H. G. Wells and Stefan Zweig. One day the latter took along the famous surrealist painter, Salvador Dali, an admirer of Freud. Dali sketched the old man, but refused to show the picture to the master, for Death was incorporated in it. Yes, Freud's pessimistic prophecy had come true: "It is tragic when a man outlives his body."

On September 23, 1939, Freud was relieved of his suffering. He was cremated in a private ceremony, without the services of a rabbi. However, a deep-felt funeral oration was spoken by his friend and admirer, Stefan Zweig. The ashes were preserved in a twenty-two hundred year-old Etruscan vase which he had rescued from his Viennese apartment. The inscription on the vase, mounted on a tall, slender, marble column in the East Columbarium of Golders Green, London, simply states: "Sigmund Freud 1856-1939."

Freud lived to see the publication of his last finished book, "Moses and Monotheism," which caused quite a sensation when it came out a decade ago. It antagonized many a pious Jew, while the leading Biblical scholars and Egyptologists rejected the work as scientifically untenable. Relying exclusively on secondary sources, Freud claimed that [a] Moses was not a Hebrew but an Egyptian, probably of aristocratic birth, [b] the Israelites' monotheism was not an original contribution to mankind but a mere imitation and adaptation of the

lofty Egyptian Adon cult, and [c] Moses was eventually murdered by the Hebrews, who resented the fact that this foreigner had imposed an alien religion upon them.

There is no need here to demonstrate why Freud's claims are unscientific. It is sufficient to say that, by now, Freud's last book has been dismissed by the majority of critics as one of his weakest, least convincing writings. But why did Freud, the Jew, go out of his way to try to discredit the Jewish people, and at a time when Nazism was rampant?

One of his biographers, Helen Walker Puner, volunteers this psychoanalytic explanation: Freud actually identified himself with Moses. At the same time he wished to say that he, Freud was not a Jew, and had nothing to do with the suffering that befell his brethren: "He, Freud, was a man of dignity and courage, not the butt of a paranoiac house painter. The fate of the common Jew was not his fate. He was a Gentile prince in disguise."

Was, then, Freud, another example of those unhappy personalities who were plagued by Jewish self-hatred? Unfortunately, the answer must be "Yes." But this answer would not be complete. Actually, he was torn between an uncomfortable hatred and a stubborn pride in his race. When, prior to World War I, he made the Swiss, Carl Gustav Jung, president of the International Psychoanalytic Association, rather than one of his Viennese associates, he defended his act by bluntly telling his friends: "Most of you are Jews and therefore you are incompetent to win friends for the new teaching. Jews must be content with the modest role of preparing the ground. . . . The Swiss will save us—will save me and all of us as well." How abysmally the great psychologist had overrated Jung's humanity and sincerity became clear in 1933 when Jung took over the editorship of a German psychological periodical after its Jewish editors had been ousted, and when, a little later, in an article, he bluntly asserted that Freud and his Jewish disciples were unable to understand the German psyche: "Have they been taught a better lesson by the powerful National Socialism at which the whole world looks with astonishment—a movement which pervades a white people and is manifest in every German individual?"

But Freud was also, in a sense, a "proud Jew," remarking that it was "perhaps no mere chance that the first psychoanalyst was a Jew." He saw to it that all of his children were brought up as Jews. While far removed from orthodoxy, he treasured the ethics of Judaism, and though, as a philosopher, he was heartily opposed to what he termed "nationalistic fervor," he sought the company of his fellow-Jews and became a member of B'nai B'rith.

On his seventieth birthday he wrote to the local B'nai B'rith, "The longing arose in me for a circle of chosen, high-minded men who, regardless of the audacity of what I had done, would receive me with friendliness. Your society was pointed out to me as the place where such men were to be found. That you were Jews only suited me the more, for I myself was a Jew, and it always seemed to me not only shameful but downright senseless to deny it." In the same statement he expressed his spiritual solidarity with his coreligionists when he explained to them the force that had driven him to the Jewish people, namely, a Judaism made up of "many dark emotional forces, all the more potent for being so hard to grasp in words, as well as the clear consciousness of an inner identity, the intimacy that comes from the same psychic structure."

In his last months Freud came to regret that he had published "Moses and Monotheism." Although familiar with the hostile reactions on the part of scholars, he would not admit that his thesis was untenable. But he admitted that he had issued the volume at the most inappropriate moment, when his fellow-Jews, persecuted by the Hitlerites as they were, were more sensitive than ever before. "Now that everything is being taken from them, I had to go and take their best man," he exclaimed remorsefully in the presence of Stefan Zweig.

Freud has been unable to rob us of our "best man," and we should not dwell on his ill-fated last book at undue length. For Freud has given to mankind a therapy that, in the past five decades, has healed many unhappy men and women who might have ended their existence in suicide, crime, or lunacy. His influence on philosophy, the arts, and other realms of

human knowledge and enterprise is tremendous. We Jews have every reason to be proud of Freud, who himself traced the two dominant qualities "which have become indispensable to me on my hard road," to his "Jewish nature." He declared:

"Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and, being a Jew, I was prepared to enter op-

position and to renounce agreement with the 'compact majority.'"

At the same time, it must not be forgotten that the "Columbus of the Mind," whose name is "as cardinal in the history of human thought as Charles Darwin's," belongs to no special group, no distinct race, except the large race of the sick ones seeking to regain their health through this mental healer.

A GENTILE TO THE JEW

By C. C. RANDOLPH

I AM a Gentile who respects and admires the Jews. I have always been interested in the struggles and suffering of Jewish people, and still interested at my age of 78. One thing I have often noticed: Much of the opposition to and persecution of the Jews have been, even as now, through jealousy of the business ability of the business Jew, and the ability of Jews generally to take care of their own people.

I have been very much interested in persistent efforts of the Jews to reestablish themselves as a nation. They have been working against some of the strongest opposition in the world—opposition that would have discouraged any other people. Now the dream of centuries seems fulfilled in the new Israel.

A sincere prayer goes up to the Great Father from this modest Gentile heart for a great future for the new nation, and sincere thanks for the success won so far.

May your new nation become great and permanent, and your people find peace and prosperity. The Jews can and I believe will, become a powerful force for good throughout the world.

The Jew, the Christian, both protestant and Catholic, and all other people who are progressive and believe in universal peace, must unite in their efforts against the forces of evil; this united effort is necessary for the protection of all of God's people on earth. We believe in one God and must unite under that banner.

As never before the forces of Anti-God are organized against all churches and the forces of good. It requires organized effort to combat this influence.

Will the great battle or Armageddon be fought with the atomic bomb and wholesale murder, or can it be accom-

plished around the international peace table! The future of mankind is at stake.

Ere I leave this human existence I would like to see the forces of good united against evil. Those who seek and are willing to fight and sacrifice for the rule of divine love, are sons and daughters of God—the God of all regardless of race, nation or creed.

Peace and love to my friend the Jew, and success to the nation reborn in the name and faith of Israel.

NORWEGIANS TO BUILD ISRAELI SETTLEMENT TO COMMEMORATE PLANE DISASTER

THE official newspaper of the Norwegian Labor Party, *Arbeiderbladet*, has launched a drive to raise money for a new settlement in Israel to commemorate the 28 Jewish children and six adults who were killed in an air crash near Oslo on November 20. The settlement will consist of 40 houses.

Norwegian unions have already agreed to raise the money by contributing the wages of the men who will work overtime for the project. The funds for ten of the buildings have already been raised. It is estimated that they will cost about \$8,500 each.

Haakon Lie, secretary general of the Norwegian Labor Party, who visited Tel Aviv recently, also said that Norwegian labor will erect a 40-house village in Israel in memory of the Jewish children killed in the plane disaster. A central education building will be named for the Norwegian teacher, Lisa Janssen, who died in the same accident.

THEY were at dinner when the telephone rang. It was for Harvey, who was eleven and had discovered only

recently how useful the telephone could be for getting his lessons. He came presently, his round little face a deep study. "I forgot all about it, Daddy—for civics, I mean. I was supposed to listen to the special broadcast from Palestine. Miss Mears said she thought it'd be interesting for me to make my report on that. I don't know why she picked on me."

"Because you're Jewish," said Max. "It's a big event—the first anniversary of their nationhood. I wish I'd heard it too."

"Do they have their own flag and president and everything?"

Max nodded.

"What's his name?"

For a moment he couldn't remember and he was annoyed—something he should've known. To cover up his ignorance he started talking about the war that had been waged last year.

"Gee," said Harvey, "you can help me with my report."

Max looked at his son and a warm feeling engulfed him. He was in good spirits tonight. Something rather odd had happened at the office. His father-in-law, whom everyone called Hy, had been on a rampage today. The firm was heavy in distillery stocks and Hy took it as a personal affront that the government had asked for a voluntary curtailment in production.

As usual he had started to bellow, and Max, listening in silence, had a sudden vision of those remote, alien spots where he had fought during the war and which during the past few years seemed to come less and less to mind, but he did remember the ragged, shabby boys carrying banners which read *pane*—bread. He had tried to explain to Hy what this curtailment in production would mean . . . to those in Europe . . . but of course Hy was too impatient to listen. And then this surprising thing happened. Max simply got up and walked out while Hy was lecturing him.

Since last summer Max had been careful to avoid any run-in with Hy. They'd had a few words about the election—and Max's stand had almost cost him the new Buick Hy had promised them. Actually before Hy was sufficiently appeased Max

had to go into his office, apologize like a little school boy and listen while Hy showed him where he was wrong.

Today, however, it had been different. He simply walked out. And I'm still alive, he thought grimly.

"Now start at the first," said Harvey. "I want that report to be good."

"Stop worrying your father," said Max's wife, Gerty. "I can't get in five words." She was anxious to tell Max about the bridge session this afternoon. They were both weak on bidding and she had been taking lessons. Her current dream now they'd move into the new place and had the new Buick was for them to capture high bridge score at the Thursday night tournament at the club.

"Be sure to write it all down," said Harvey, ignoring his mother.

"The thing to remember is that independence never comes easy. They had to fight hard against great odds.

"Gosh," said Harvey, "that's like the American Revolution." Suddenly he put his fork down. "Let's start right now, Daddy."

"Finish your supper," said Gerty.

"But this is important," Harvey insisted. "And Daddy makes it so interesting!"

Max smiled; he was pleased, but he wished he could remember more facts. Presently Harvey asked to be excused. It was time for his seven o'clock adventure story. Max and Gerty watched him making himself comfortable in the living room. "Of course we spoil him," she said, turning with a smile to Max. "We spoil him awfully."

Max was trying to make up his mind to pass up the dessert—an elaborate pudding, topped with whipped cream. Absently while listening to Gerty, he started to eat it, and then he was cross because he had eaten too much and would have to take a nap. . . . Upstairs, as soon as he stretched out, he fell asleep. He woke with a start, glad to be free of his oppressive dreams. Too much supper—that was it. Hy had kicked him out of the office and he saw Harvey with a banner

A Boss is a Boss—Even if He's Your Father-in-Law

CURRENT EVENTS LESSON

By SYLVAN KARCHMER

that read *pane*. It was a relief to wake up and find it only a dream.

He came downstairs. Gerty was on the side porch reading. "Hy and Mama are coming over," she announced.

Still half asleep, Max sat down. What was Hy wanting over here, he wondered. He watched Harvey through the doorway. He was curled on the couch—his favorite pose—and he was throwing one of Gerty's fancy pillows into the air and catching it between his legs. "Thursday is his big night for radio," said Max.

From the walk they heard Hy's booming voice. Hy was a short, irascible little man, with a shock of grey hair and a slightly bad ear. "Lower that radio," he said, still from the walk. He was obviously prepared to talk—he was always prepared to talk, and he had opinions on everything from the newest ladies' fashions to higher metaphysical thought. Most of them Max had heard many times.

"Come out, Harvey," Hy called. He was very fond of the boy.

"Just a few minutes and *Roving Detective* will be over Harvey said.

"All right, let him finish," said Hy indulgently, and started to talk about grain stocks again.

That's for my benefit, thought Max. If I'd stayed with him this afternoon I wouldn't be getting it now. . . . But he didn't want to start an argument. He fumbled with his lighter as long as he could to keep from listening. He felt relieved when he saw Harvey coming out. His presence would divert Hy.

Harvey dutifully kissed his grandmother; she was a quiet little lady, who—it seemed to Max—had lost her powers of prolonged speech during her marriage to Hy.

"Sit on my knee," said Hy to Harvey.

Max knew he disliked being treated as a little boy, but last month Hy had given him a bicycle. It was a honey, with lights and basket on the back, and it had made

him the proudest boy in the block.

"I saw a fine tweed suit in Neiman's window," said Hy. "Phone down and tell them his size, Gerty."

"No, Hy," laughed Gerty, "you know he's got enough clothes."

"If I want to give him a present," said Hy in an injured voice. He rocked with Harvey on his knee.

"I'd rather have a gun," Harvey said promptly, "Hy, I know exactly what kind I want."

"You're not old enough for a gun," Max said.

"A gun," said Hy, ignoring him. "You want a gun?"

"I tell you he's too young," insisted Max. "I won't have him—"

"Nonsense," Hy dismissed the objection. "When I was his age . . ."

Max shut his eyes and suddenly he remembered the name of the president. He hadn't realized Hy was still talking.

Hy stopped. "What about Israeli?" he asked. He looked at Max and his eyes grew small. He didn't like being interrupted.

"I'm going to give a report in current events," said Harvey. "The teacher picked me because I'm Jewish. They got fifty thousand men in their army."

"I'll tell you this," said Hy, raising his voice, "I wouldn't get up in any classroom and talk on Zionism. First thing you know, they'll be telling us to go there."

"Oh come on," said Max; he smashed his cigar into the tray and picked his words carefully. He'd forgotten how vehement Hy could be on Zionism. Hy had strong likes and dislikes on practically everything. "Nobody's going to think that. It's only a report for class." He took a deep breath and hurried on as he saw Hy twitch impatiently in his chair. "Personally, Hy, I'm glad the boy took an interest in the subject."

"It's dangerous," said Hy testily.

Max was sorry he'd ever answered Hy but he had to defend his position now. "I don't want to start an argument," he said, "but you can't help being stirred by what they've accomplished." He tried to sound aloof and impersonal—he didn't want to make an issue of this . . . and he was conscious of Harvey's presence . . .

"Now just a minute," said Hy. "You can't start an argument if you listen.

First let's get a few facts straight."

I should've known better, thought Max wearily. He didn't mind for himself—he was used to Hy's lectures. But Harvey. . . ! For the boy's sake he couldn't sit here and take it. He shut his eyes wearily and waited for Hy to stop. "Hy," he cried finally—he was almost shouting above the other's voice—"let me get in a word."

"You don't need a word." Hy's voice was louder than his own. He was shaking his finger. "You listen to me, I tell you."

"Hy!" Harvey's voice was shrill. "You're not arguing fair. They're like the Thirteen Colonies . . . and you're not being a very good Jew by talking about them. . . ." He was shouting in childish anger. The air on the porch seemed suddenly tense.

"Harvey," said Gerty in a pained voice. "To Hy!"

"I'm ashamed of you," said Hy, "talking to your grandpa like that!"

"Yes," said Gerty, "you must apologize."

By Joe, thought Max, he doesn't have to apologize, but he knew they couldn't afford to offend Hy. Max saw the boy's face; he was frowning. Hy was watching Max too, even though his eye was on Harvey. Hy hadn't forgotten how Max had walked out on him. It didn't seem such a smart thing now. Suppose he told Max not to show up at the office tomorrow. . . . Max shut his eyes. "Go on, Harvey," he said in a low voice. There was a pause, then he could hear the intake of Harvey's breath.

"I'm sorry, Hy."

It was that simple.

"Sure, it's all right," Hy said, his own voice quieter now. "Just can't stand seeing a kid sassy."

While they were talking, *Murder at Red Mill* came on and Harvey ran back to the library. Gerty suggested a table of bridge, and Max went for the cards. Soon they were engrossed in the game. Hy was dummy twice and both times he rehashed the whole Zionist question. Afterwards he ate two pieces of cake and glanced into the library, where Harvey was listening. "Little fire eater," he chuckled. "By the way, Gerty, don't forget to phone his size in." He's pulling

the benevolent despot act now, thought Max, he'll be passing me a cigar next. . . .

By ten he and Grandma were gone. Gerty went back into the kitchen for a glass of milk for Harvey, who had one more program to hear. While they waited, Max and Gerty played a hand of open bridge. Finally under pressure Harvey turned off the radio. He got up and stifled a yawn. "We haven't worked on the report yet," he said.

"You're going right to bed," said Gerty. "It's late enough."

They started to argue but Max said, "I'll jot down something for you. Have it ready in the morning."

"Put in about the Thirteen Colonies," said Harvey. Then he turned slowly and looked at Max. "He wasn't right, was he, Daddy?"

"No," replied Max slowly, "he wasn't."

"He didn't even give you a chance to say so," said Harvey. He stopped, his nose wrinkling. "Daddy, is Hy your boss—at the office?"

"Why, yes," replied Max. "What made you ask that?"

"Well, Harvey," said Gerty. "I'm not going to tell you again."

"O.K.," replied Harvey, moving to the stairs. His little nose was still wrinkled. "Don't let me down, Daddy. I mean about the report."

Max stared as the boy went up the stairs. Yes, Hy was his boss—but that didn't explain it. Go on, ask that too, he thought, you've got a perfect right, you know. . . .

"There's one thing I want to show you before we go on," Gerty was saying. She had picked up the cards and was dealing out a hand. "When your partner bids. . . ."

The anniversary of the Jewish state, Max thought looking at the stairs again. No, I won't let you down, Harvey, he said, but even to himself he didn't sound very convincing. . . . Harvey, no doubt, had guessed that too.

The Review is a good introduction to the Center — show it to your friends.

NEWS OF THE MONTH

A RESOLUTION voicing concern over Israel's announced intentions to consider Jerusalem its capital and calling attention to the "very grave consequences" of implementing such a move was introduced in the U.N. Trusteeship Council by Henri Laurantie of France. Later, the Council asked Israel to remove the government offices it had transferred to Jerusalem. Only five members voted for the latter resolution, the others abstaining. The U. S. A. and Great Britain were among these.

Meanwhile, the Council, sitting as a committee of the whole, decided to continue its special meetings here until December 23 and then reconvene in regular session on January 16 in Geneva.

In a preliminary exchange of views, France suggested that the Council should not drift too far from its 1948 statute on Jerusalem which it never completed and that this should be used as a basis for a new statute, so the very rigid political system of the former draft should be softened.

Considerable discussion arose over a Mexican suggestion that the Council should "negotiate" with the parties involved in Jerusalem before work on the statute details began. Iraq challenged the wisdom of such a procedure, branded the transfer of Israel Government offices to Jerusalem as "illegal aggression" and suggested that the United Nations could apply moral and economic sanctions against Israel.

France and Belgium also opposed the Mexican idea, but agreed to the decision of the Council chairman Ambassador Roger Garrau of France that the parties be heard when it becomes necessary without participating in debate.

The opinion that a special United Nations General Assembly session will be necessary next spring for the purpose of reconsidering the Jerusalem issue became more widespread among diplomats as it became obvious that the U.N. Trusteeship Council will not be able to enforce the decision to place Jerusalem under international trusteeship. Ambassador Garrau indicated that there was a strong

possibility that the U.N. General Assembly would be convened probably late in March to deal again with the Jerusalem problem. He hinted that the Council would make great modifications in the plan for the internationalization of Jerusalem.

The Offices of the President and Premier of Israel as well as that of several Ministries were being moved to Jerusalem following a session of the Knesset during which Premier David Ben Gurion read a statement, on behalf of the government, deploring the United Nations General Assembly decision to internationalize Jerusalem. The Knesset held its last session in Tel Aviv and prepared to resume its meetings in Jerusalem on December 26.

In his speech, the Israel Premier emphasized that Jerusalem always has been and always will be the capital of Israel. He said that there is nothing to prevent the Israel parliament from holding its sessions in Jerusalem, that the government will continue to transfer its offices to Jerusalem and that he hopes to complete the transfer as soon as possible.

"From the very first days of our provisional government," the Premier said, in a declaration, "we made peace, security and economic consolidation of Jerusalem our principal care. Amidst the stress of war, when Jerusalem was under siege, we were compelled to establish the seat of the government in Hakyria, near Tel Aviv. For the state of Israel there always has been and always will be one capital only—Jerusalem, the eternal. So it was 3,000 years ago and so it will be, we believe, until the end of time.

"As soon as the fighting stopped, we began to transfer government offices to Jerusalem and to create conditions for a normal life in the capital. We are continuing with the transfer of the government to Jerusalem and we hope to complete it as soon as possible."

A leader of the Mapam, Yitzchak Ben Aharon, requested that the government pledge it would reject the present partitioning of Jerusalem. He also demanded

that the government give assurances of non-cooperation with any United Nations bodies which may attempt to implement the U.N. Assembly decision placing Jerusalem under international trusteeship. He said that his party will fully back the government against internationalization or any other plans for the separation of Jerusalem.

Menachem Beigin, leader of the Herut Party, severely criticized the government for giving up the Old City two years ago. He also criticized Premier Ben Gurion for renewing the acceptance of international supervision of the Holy Places. This, he said, meant that the Israel Government, even by having its seat in Jerusalem, would agree to govern under the shade of foreign rule.

Joseph Saphir, leader of the General Zionists, demanded a proclamation of Jerusalem as the capital of Israel under Article I of the provisional constitution. He also held that the statement made by Mr. Ben Gurion was unacceptable since it endorsed the principle of foreign rule in a part of Jerusalem. Nathan Friedman-Yellin urged the reunion of the separated parts of Jerusalem and appealed for "united, closed ranks" in the face of anticipated United Nations sanctions.

Even as the Premier arrived in Jerusalem to supervise arrangements for the transfer of his office to the Jewish section of the city, it was announced that six full ministries have already been transferred to Jerusalem. They are: the Ministry of Supply and Rationing, the Ministry for Education and Culture, the Ministry of Welfare, the Ministry of Health, the Ministry for Religious Affairs and the Ministry for War Victims. In addition, there are functioning in Jerusalem this week several divisions of the Ministry of Justice, Ministry of Agriculture and Ministry of Communications.

☆

The U. S. State Department was taken by surprise by the declaration on Jerusalem made by Israel's Premier at a session of the Knesset. Government sources indicated that the quickness of the Israel move was totally unexpected. State Department spokesman Michael J. McDermott said the Department had not yet received the official text of Ben Gurion's statement.

Secretary of State Dean Acheson said

that the United States will cooperate constructively with the United Nations Trusteeship Council on the Jerusalem internationalization issue although this government voted against internationalization. He made the statement in response to a question at a press conference.

Mr. Acheson said the American representative on the Trusteeship Council will be instructed to participate in efforts to draft a statute covering the internationalization of Jerusalem. A reporter asked Mr. Acheson if he thought the U.N. could enforce internationalization. The Secretary replied that he did not think he should be asked to draw such a conclusion.

☆

Israel has elaborated plans to house the Parliament and various Israel ministries, as well as the residence of the Premier, on the slopes of the hill in Jerusalem where the headquarters of the World Zionist Organization is to be constructed. The site overlooks the entire city and adjoins Herzl Hill, site of the transferred grave of Dr. Theodor Herzl, founder of modern Zionism.

Immediately after the United Nations vote for internationalization of Jerusalem, the Israel Cabinet dispatched David Remez, Minister of Communications, and Dr. Dov Joseph, the Minister of Supply and Rationing, to Jerusalem to look for adequate accommodations for the Knesset and the Premier's office.

Both Ministers, it is learned, conferred with the Jewish Agency, which proffered the hall where the first Knesset met, but that was found too small, and they negotiated for a lease on the Orion Cinema, which will be rebuilt for the Knesset until the permanent parliament building is erected.

The new site of government here will occupy an area of several hundred acres, which have already been allotted and are now undergoing conditioning for the structure, which will take at least two years to build and will cost approximately two million pounds.

☆

Israel announced at a meeting of the Armistice Commission in Jerusalem that it will be compelled to cancel the facilities granted to Transjordan at certain meeting points on the Israel-Transjordan armistice line. This will be done in retaliation for the killing of two Israel sol-

diers by an Arab-laid mine near Beit Jibrin, in the southern part of Israel. The soldiers were killed when a jeep in which they were riding struck the mine.

☆

The prediction that the United Nations will before long realize that its decision to place Jerusalem under international trusteeship was a mistake and that it will proceed to reconsider its action, was made by Rabbi Abba Hillel Silver. "This will not be a new experience for the United Nations in connection with its handling of everything connected with the Palestine problem," he said. Senator Herbert H. Lehman termed the United Nations decision on Jerusalem an "unjust and unworkable action and urged correction of this 'grievous mistake.'" Sen. Lehman spoke at a special convocation called by the Jewish Theological Seminary of America at which Israel Foreign Minister Moshe Sharett was presented with an honorary degree of Doctor of Hebrew Letters.

Mr. Sharett declared at the convocation that "all eyes are now focused on Jerusalem and we pray that our state will fulfill its great mission, that we shall achieve a life of peace and security and that we shall, in turn, secure the peace of the Holy Places that are contained within her walls, and shall be established in our times as the capital of the state of Israel and the spiritual center of the Jewish people."

POSSIBLE CHANGES IN ZIONIST FUNDS

By BORIS SMOLAR

DON'T be surprised if a fight develops within the Zionist ranks over the future of the Jewish National Fund and the Keren Hayesod. Some important leaders in Israel are urging serious changes in the structure of these two major Zionist funds. They even go so far as to suggest that both funds be merged. Naturally, there is also a good deal of opposition to these suggestions. The final decision will, of course, be made at the forthcoming World Zionist Congress. In the meantime, the issue will, no doubt, come out into the open very soon. Already the Jewish Agency office in New York is looking into the possibility of structural changes in the Zionist funds. Such structural changes, if made, may affect the entire system of fund-raising for Israel in the United States, since most

A change in the Catholic attitude toward the internationalization of Jerusalem is indicated by an editorial published in the London *Tablet*, official weekly organ of the Catholic hierarchy in Britain. A long survey regarding the future of Jerusalem concludes with the statement that the "notion of secular international authority in Jerusalem is both considerably impracticable and largely discredited." The paper considers the "bizarre" alignment of powers in favor of internationalization—the Catholic countries, the Arab states and the Soviet bloc. The *Tablet* expresses the fear that this may lead to the Soviets gaining a foothold in Jerusalem.

The Soviet delegates, the *Tablet* continues, might set about, once an international regime is established, making it as difficult as possible to administer Jerusalem, using the experience gained in such other "international" cities as Berlin and Vienna.

The rise of a situation is visualized by the *Tablet* in which an international Jerusalem would be divided into sectors, "with one sector the preserve of the Russians, which would be a great deal worse than the present division in which the Old City is in Arab hands and the New City in Jewish." The Russians might even succeed in maneuvering the West out of the Holy City altogether, the *Tablet* intimates.

of the money raised by the Zionist funds comes from this country. It is, therefore, no wonder that the various groups within the Zionist movement in America are already engaged in a lively campaign of Shekel selling. Each of these groups is determined to come to the Zionist Congress with the maximum number of delegates it can elect. The Congress, which will take place in Jerusalem at the end of next summer, will also be the arena of a fight on basic issues concerning the relationship between the Jewish Agency and the Israel Government. Inasmuch as the American Zionist movement is today the backbone of the entire existence of the Jewish Agency, the wishes of American Zionists may play the decisive role in all issues at the Congress.

NEWS OF THE CENTER

Annual College Youth Program This Friday Night's Late Service

Due to the fact that many of our Center College Youth are home for the mid-winter vacation, our services this Friday evening, December 30th at 8:30 o'clock are dedicated to them. The Junior League, the Center College Youth Group, under the guidance of Mr. Joseph Aaron are sponsoring the Late Friday Night Lecture services and representatives of this group will conduct a symposium on the theme "College Youth and American Jewish Life." The participants will be Barbara Spielman, Doris Ohlsen, Daniel Gaba and Joel Sugar.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that all college students, their relatives and friends will attend these important services.

Advance Notice

Next Friday, January 6th, 1950, at our Late Friday Night Lecture Services, Rabbi Levinthal will speak on the subject, "The Revived Interest in Chassidism—What Does It Signify?"

Dedication of Maurice Bernhardt Forest in Israel

A celebration will be held at the Center on Tuesday evening, January 10th to mark the completion of a Forest of ten thousand trees in Israel in the name of Maurice Bernhardt, one of the most active communal leaders in our Borough. An interesting program has been arranged for that evening by the sponsors of the Forest, the Eastern Parkway Zionist District No. 14.

Sabbath Services

Friday evening services at 4:15.
Kindling of candles at 4:17.
Sabbath services, "Vayizash," Genesis 44:18-47:27; Prophets—Ezekiel 37:15-28 will commence at 8:30 a.m.
Mincha services at 4:15 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Gershon Abelson will deliver the lecture in Yiddish this Saturday afternoon at 3:45 p.m.

Daily Services

Morning services at 8:00 o'clock.
Mincha services at 4:15 p.m.

Inta League News

The month of December got off to a fine start for the Inta-League with a discussion on the subject of Inter-marriage and its attendant problems. Our second meeting was devoted partly to program planning and suggestions for future activities of the Inta-League and partly to a discussion of the significance of the UN decision to internationalize Jerusalem. This was followed by a brief discussion of the celebration of Chanukah in a Gentile world. On Dec. 17th, we held a Chanukah party with the lighting of the Chanukah Menorah, songs, games, entertainment, dancing and refreshments. For our last meeting in December, we plan to have a speaker on some topic of current Jewish interest.

The Inta-League will not meet on Saturday evening, December 31st.

Junior League

December was one of the most enjoyable months in Junior League's history. We had a most successful open meeting on the first. It featured a "Game Nite" under the expert supervision of Al Leifer, ably assisted by Danny Gaba and Joel Sugar. On the 8th we had a film and two speakers from the Cancer Society, which proved most interesting and informative. Irene Spatt, Chairman of our Musical Committee, presented a splendid musical program consisting solely of Junior League talent. Ann Goldenberg, David Yawitz, Barbara Spielman, Doris Ohlsen and Irene Spatt performed. The program ended with our own Marty Karlin leading the group in a community sing. On December 22nd we had our Chanukah Program directed by Doris Ohlsen. The Old year closed with an end of the year social on December 29th. January, 1950 is also bright with promise. We are planning to start a series of "square dances" at our open meeting on January 5th. On January 12th, we are showing a U. S. Army film called "Nuremberg—Its Lesson for Today"—the story of these Nuremberg trials has tremendous significance for all who are interested in a saner world of tomorrow.

Our own Rabbi Saltzman will talk to the group on the problem of intermarriage on January 19th. We always look forward to his visits with our group. The month will close on January 26th with a dramatic production. Betty Krant has worked like a beaver to put on Norman Corwin's "Tel Aviv." If any college age people who are Center members have not as yet joined us in our activities, we would be glad to welcome them next Thursday night, January 5th at 8:30.

Junior Club Activities

The annual Chanukah entertainment of the Junior clubs was held on Saturday, December 17th. The members of the Tzofim chanted the blessings over the Chanukah lights and recited poems appropriate for the occasion. The Vivalets and the Candlelites presented Palestinian dances and short skits, while the Macabees rendered recitations about Chanukah.

All the clubs were busy with various Chanukah projects. They made dreidells, menorahs and posters for Chanukah. The topics for discussion during the last month were: "The Jerusalem issue and the United Nations," "Chanukah in the Light of the Present Occurrence," and the "Present Situation in Israel." Jewish Book month was appropriately celebrated by the Junior Clubs.

Library Schedule

The following schedule now prevails in the Library: Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 p.m., and 7:00 to 9:00 p.m. and on Sundays from 10:00 a.m. to 2:00 p.m.

Acknowledgment of Gifts

We acknowledge with thanks the receipt of donations for the purchase of Prayer Books, Taleisim and books for our Library:

Dr. Emanuel Schwartz, in memory of wife, Rose on the occasion of the Bar Mitzvah of his son, Robert Henry.

Mr. and Mrs. Charles Dilbert, in honor of the marriage of their son, Bernard on November 20th.

Mr. and Mrs. Hyman Rothkopf in honor of the marriage of their son, Sidney on November 19th.

T. Cohn Family in memory of Nathan Zucker.

Louis Glazer, in honor of the Bar Mitzvah of their son Richard on October 22nd.

Daniel Isenfeld in memory of Morris Isenfeld.

Library

Mrs. Sylvia Reznikoff donated a set of books in memory of her husband, Nathan Reznikoff.

From a South African Admirer

The Editor,

Brooklyn Jewish Center Review,
New York, N. Y.

Dear Sir:

In your esteemed periodical just at hand I find a most interesting essay about "Faith and Disillusionment" by your revered Rabbi. In his learned discussion your Rabbi makes reference to the fact that of his thirty years' anniversary in the ministry of the Brooklyn Jewish Center. I am sure that quite apart from his outstanding work in your community Rabbi Dr. Levinthal has made a name for himself in the world of Jewish scholarship.

In fact, his great books on Judaism make one aware of the harmonious blend of the thoughts of the old and new world (that meet here) in a unique personality. May I, therefore, be permitted, as one of his countless admirers, to extend hearty congratulations to both your distinguished Rabbi and your community on this memorable occasion in the life of the Brooklyn Jewish Center.

May the happy association continue to be a blessed one—for the glory of God, His Torah and His people.

Yours sincerely,

REV. DR. A. LICHTIGFELD, Rabbi,
United Hebrew Institution

Bon Voyage

Best wishes for "Bon Voyage" and a safe return in our midst is extended to Mr. and Mrs. Herman A. Kiel of 133 East 38th Street who left with their daughters and grandchildren for a trip to Israel on December 23rd.

Holiday Gym Schedule January 2nd

The holiday schedule will prevail in the Gym and Baths Department this Monday, January 2nd (celebration of New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Gala Yiddish Evening

Next Wednesday

A very fine Yiddish program will be given at the Center on Wednesday eve-

ning, January 4, at 8:30, to mark the recently published Yiddish translation of Dr. Levinthal's book "Judaism — An Analysis and an Interpretation" by Dr. A. Asen. This book has made a deep impression among literary circles and a distinguished list of prominent Yiddish writers will honor Dr. Asen on this occasion. Among them will be Abraham Reisin, Dr. H. L. Gordon, Jacob Glatstein, Dr. I. D. Bergman, Mark Schweid, Moshe Shtarkman and A. Nisenson. Dr. A. Asen too will speak. Rabbi Levinthal and Rabbi Saltzman of our own Center will also deliver brief addresses in English. Mr. Mordecai Rudensky, well known speaker and writer, will act as Chairman of the evening. Our Cantor, William Sauler, accompanied by Natalie Asen Levine, will provide the musical program. There is no charge for admission.

Congratulations

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Albert of 57 Lincoln Road on the marriage of their daughter, Felice, to Mr. Henry L. Unger on December 25th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert and Mr. and Mrs. Samuel Madfes.

Mr. and Mrs. Joseph Stark of the Granada Hotel on the marriage of their son, Robert A., to Miss Iris F. Friedman on December 21st.

Mrs. J. Stulman of 230 Park Place on the engagement of her granddaughter, Miriam Elaine Goldenthal to Mr. George D. Kanter of Passaic, N. J.

Judge Greenberg To Be Honored At Testimonial Dinner

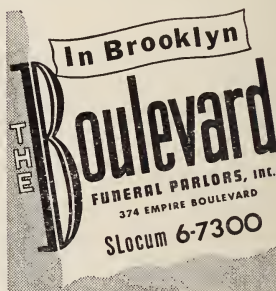
Our President, Judge Emanuel Greenberg, will be the guest of honor at a Testimonial Dinner to be tendered to him at the Center on Thursday evening, January 19th. The dinner is being arranged by the Brooklyn Jewish Center Committee for the Jewish Theological Seminary in recognition of the many years of devoted service to the Seminary, the United Synagogue of America, United Jewish Appeal, Federation of Jewish Philanthropies, Zionist movement and many other causes.

Subscription to the dinner may be made at the office of the Center at \$7.50 per person. Mr. Frank Schaeffer heads the committee in charge of arrangements.

There is hardly anything in the world that some men cannot make a little worse and sell a little cheaper, and the people who consider price only are this man's lawful prey.

—JOHN RUSKIN.

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LEON HYMAN, Director

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMOWITZ, WILLIAM

Res. 443 Alabama Ave.
Bus. Teacher, Bd. of Ed.
Single

APRILL, M. LIONEL

Res. 14 Ludlam Place
Bus. Sprinklers, 155 Quincy St.
Married

Proposed by Mrs. Margaret Levy

BLOCH, Miss JEAN

Res. 1120 Bergen St.
Proposed by Glorgia Katz,
Daniel Katz

BLOOMER, SAMUEL

Res. 456 Brooklyn Ave.
Bus. Book Matches Mfg., 230—5th Avenue

Married
Proposed by Morton Klinghoffer,
Joseph Goldberg

BROWNSTEIN, Miss LILLIAN

Res. 363 Alabama Ave.
Proposed by Sid Spatz

CHERTKOF, Miss GILDA

Res. 565 Crown St.
Proposed by Rose Altman,
Sandra Pores

CHUDOW, LAWRENCE

Res. 127 E. 52nd St.
Bus. Converters, 315—5th Ave.
Single

DONNER, ARNOLD GARY

Res. 320 Sterling St.
Bus. Patterns, 491—7th Ave.
Single

DYBER, SIDNEY

Res. 160 So. 3rd St.
Bus. Food, 84 Hope St.
Single

Proposed by Minnie S. Cutler,
Sylvia Goldberg

DYM, EMANUEL

Res. 2246 Claredon Rd.
Bus. C. P. A., 1440 Bway.
Married

EHRlich, Miss PEARL

Res. 270 E. 92nd St.
Proposed by Harriet Buchin,
Selma Hallem

EPSTEIN, EDWARD

Res. 600 E. 26th St.
Bus. Chemicals, 548 Meserole St.

Married

Proposed by Bernard Epstein,
Jacob Finck

EPSTEIN, IRVING

Res. 317 Bradford St.
Bus. Garage, 127-01 Metropolitan Avenue

Single

Proposed by Harry S. Mansbach,
Harry Goldman

FEINSTEIN, Dr. SOL S.

Res. 1193 Carroll St.
Bus. Physician, same
Married
Proposed by Dr. B. Richman,
Mr. S. Chernoble

GLASSMAN, JACOB

Res. 1084 New York Ave.
Bus. Police Dept., 67—6th Ave.
Single

Proposed by Nat Hoffspiegel,
Ben R. Berke

GREEN, Miss FRANCES

Res. 1427 Park Place
Proposed by J. A. Fortunoff

HERBST, SIDNEY

Res. 1521 Ocean Ave.
Bus. Optical, 19 W. 34th St.
Single

HOCHBERG, JOSEPH E.

Res. 9027 Kings Highway
Bus. Clothing Mfg.
Married
Proposed by Sol Hochberg

HOCHHEISER, Miss RUTH

Res. 15 Bristol St.

HOFFMAN, Miss CLAIRE

Res. 733 Saratoga Ave.
Proposed by Dr. Jacob Schwartz,
Joseph Schwartz

HOWARD, Mrs. H. RUTH

Res. 1507 Union St.

KATZ, HARRY

Res. 1357 President St.
Bus. Foundation Mfg., 358—5th Ave.
Married

Proposed by Mrs. Anna Green,
Mrs. Frank Wolk

KESSLER, Miss ROSLYN

Res. 270 E. 92nd St.
Proposed by Sylvia Lichtman,
Eleanor Bessin

KOTOFKY, Miss EDES

Res. 154 Rockaway Parkway

KRAFTOWITZ, Miss HELEN

Res. 575 Chester St.
Proposed by Shirley Covitz,
Arnold Zuckerman

LEVINE, BERNARD

Res. 1335 E. 12th St.
Bus. Trucking, 210 Lott Ave.

Married

Proposed by Louis Saffer,
Ben Smallberg

LEVINE, Miss DOROTHY

Res. 916—46th St.
Proposed by Ruth Post,
Jeanne Dunst

LIEBLICH, MALCOLM

Res. 3023 Brighton 2nd St.
Bus. Teacher, Bd. of Ed.
Single

Proposed by Frank Schaeffer

MARK, NATHAN

Res. 1334 Eastern Parkway
Bus. Delivery service, 765 Atlantic Avenue

Single

Proposed by Lawrence Miller,
Harold Kalb

MARKER, SIDNEY

Res. 217 Hart St.
Bus. Abraham & Straus, Bklyn.
Single

Proposed by Frances Marker,
Sylvia Leventhal

MARKOWITZ, Miss ETHEL

Res. 1496 St. Marks Ave.

MARKOWITZ, Miss FAY

Res. 558 Williams Ave.
Proposed by Florence Sagalow,
Sylvia Simon

GELFARS, Miss RUTH

Res. 583 Hinsdale St.
Proposed by Sid Spatz

MENDELSON, H.

Res. 440 Lenox Rd.
Bus. Textiles, 17 Union Sq.
Married

Proposed by Jacob Finck,
Bernard R. Epstein

MISSINGER, Miss SHIRLEY IRMA

Res. 831 Brooklyn Ave.
Proposed by Seymour Glass

MOND, NATHAN

Res. 696 Lefferts Ave.
Bus. Accountant, 285 Madison Ave.
Single

Proposed by Joseph Shuter,
Gerald Jacobs

MYLES, WILLIAM LAWRENCE

Res. 1400 Dean St.

- Bus. Grocery, 105 Albany Ave.
Single
Proposed by Dr. Max Goldstein
- PLEAT, Miss SYLVIA
Res. 674 Ralph Ave.
PRICE, SAMUEL M.
Res. 1580 President St.
Bus. Law, 44 Court St.
Married
Proposed by Neil M. Lieblich,
Theodore D. Ostrow
- RAY, ERWIN
Res. 94 Stuyvesant Ave.
Bus. Drug Store, 103 Stuyvesant Ave.
Single
Proposed by Dr. Max Goldstein
- ROSENTHAL, ARTHUR
Res. 444 New Jersey Ave.
Bus. Bar & Grill, 75 Nevins St.
Single
Proposed by Harry S. Mansbach,
Harry Goldman
- ROSENTHAL, DR. EDWARD
Res. 32 Prospect Park. W.
Bus. Physician, same
Married
Proposed by Dr. H. I. Teperson,
M. B. Epstein
- ROSLIN, MARTIN
Res. 247 Brighton Beach Ave.
Bus. Drugs, 568-10 Franklin Ave.
Single
Proposed by Frank Schaeffer
- ROSMAN, HAROLD V.
Res. 659 New Jersey Ave.
Bus. Accountant, 521—5th Ave.
Single
Proposed by Shirley Pomerantz,
Ridia Phillips
- SANDERS, MORTIMER
Res. 305 Linden Blvd.
Bus. Bd. of transportation, 2545—7th
Avenue
Single
Proposed by Harry I. Model
- SASLOWSKY, IRVING
Res. 387 Williams Ave.
Bus. Textiles, 120 Jewel St.
Single
- SCHNEIDER, LOUIS
Res. 617 Empire Blvd.
Bus. Lighting Fixtures, 162 Bowery
Married
Proposed by Max Oelbaum,
Walter Kreinik
- SCHNITMAN, DR. HENRY
Res. 1368 President St.
Bus. Physician, 1370 President St.
- Single
Proposed by Dr. Darwin Hecht
- SEMENTSOHN, Mrs. SARAH
Res. 1120 Bergen St.
Bus. Jewelry
Married
- SHAPIRO, LEON
Res. 345 E. 91st St.
Bus. Button Mfg., 154 W. 27th St.
Married
Proposed by Dr. Adolph M. Kellerman,
Dr. David Farber
- SHONSKY, MURRAY
Res. 94 Rockaway Ave.
Bus. Lens Polishing, 15 Vandam St.
Single
- SMITH, JOSEPH
Res. 955 Hopkinson Ave.
Bus. Attorney, 80 Centre St.
Single
- SROKA, Miss SHEILA
Res. 225 Parkside Ave.
Proposed by Seymour Glass
- STEINBROCK, Miss BESS
Res. 697 Rockaway Ave.
Proposed by Zina Goldstein,
Nat Hoffspiegel
- TAMSE, DR. SIDNEY
Res. 902 Montgomery St.
Bus. Physician, same
Married
Proposed by Drs. H. B. Weseley,
L. J. Weseley
- TAUB, Miss LILLIAN
Res. 469 Georgia Ave.
- WEINER, Miss HILDA
Res. 2828 Kings Highway
Proposed by Irene Kornfeld,
Morris D. Berger
- WEISER, Miss SHARON N.
Res. 1547 E. 17th St.
Proposed by Hershey Kaplan,
Lil Lowenfeld
- WINEPOL, IRVING
Res. 1400 Dean St.
Bus. Textiles, 251 W. 36th St.
Single
Proposed by Dr. Max Goldstein
- WOLINSKY, HENRY
Res. 1095 Prospect Pl.
Bus. Architect, same
Married
Proposed by Morris Groden,
Manus Eliasoff
- WULWICK, NORMAN
Res. 554 Crown St.
Bus. Haberdashery, 519—7th Ave.
Single
- ZIMET, Miss HELIEN
Res. 1450 E. 27th St.
Proposed by Irene Kornfeld,
Morris D. Berger
- The following have applied for rein-
statement:
- FINKEL, NATHAN
Res. 1584 Carroll St.
Married
Proposed by Rebecca Berke,
Joseph Goldberg
- GELLER, JOSEPH
Res. 404 Ave. L
Bus. Accountant, 303 W. 42nd St.
Married
Proposed by Herman Lambert
- KLEIN, ISIDOR
Res. 650 Ocean Ave.
Bus. Retired
Married
Proposed by Joseph Goldberg,
Morris Miller
- ZACKHEIM, Miss ELEANOR
Res. 245 Kosciusko St.
- Late Applications:**
- ALBERT, Miss BETTY
Res. 444 Georgia Ave.
Proposed by Daniel J. Siegler,
Jack Dolgin
- BERNSTEIN, JOSEPH H.
Res. 1548 Carroll St.
Bus. Paper, 684 Broadway
Married
Proposed by Jacob S. Doner
- COHEN, Miss BELLE
Res. 672 Williams Ave.
Proposed by Etta Greenberg,
Rita Vogel
- COHEN, Miss KATE
Res. 672 Williams Ave.
Proposed by Edith Chaiken,
Elaine Kalt
- DOPPELT, LAWRENCE
Res. 1558 Carroll St.
Bus. Dolls, 307 Richardson St.
Married
Proposed by Mrs. Alex Engel,
Seymour Goldberger
- EARL, Miss ELEANOR S.
Res. 443 Georgia Ave.
Proposed by Daniel J. Siegler,
Jack Dolgin
- GAREEN, PAUL S.
Res. 1160 President St.
Bus. Attorney, 38 Park Row
Single
Proposed by Leo Kaufmann,
Bernard L. Buck

ANNUAL MEETING – JANUARY 26th

GODLIN, Miss ROSE

Res. 604 Eastern Parkway

Proposed by Irving Shapiro

GREENFIELD, Miss ESTHER

Res. 48 Church St., Patchogue, L. I.

Hoch, Miss ELAINE

Res. 899 Montgomery St.

Proposed by Rose Kirschenbaum

KRIEGER, DR. JACOB

Res. 724 Eastern Parkway

*Proposed by Dr. Jacob Shapiro,
Jacob Rosenman*

KUGEL, MORTON

Res. 1014 Eastern Parkway

Bus. Fluorescent Lights, 816 E. 53rd
Street

Married

*Proposed by S. Grossman,
R. Feingold*

RAYE, Miss LILLIAN

Res. 1367 Sterling Pl.

Proposed by Aaron and Walter Levine

SHLAKMAN, MONROE H.

Res. 777 Maple St.

Bus. Stationer, 140 Nassau St.

Single

Proposed by Saul and Martin Shlakman

SOLOWAY, JOSEPH S.

Res. 557 Montgomery St.

Bus. Diamonds, 40 John St.

Married

*Proposed by Saul C. Corwin,
Joseph Goldberg*

STEIGMAN, SAM

Res. 1834 Prospect Place

Bus. Furniture, 549—6th Ave.

Single

Proposed by Milton Reiner

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Young Folks League

January 17th:

Symposium—"What Does Judaism Mean
To Me?"

Panel Participants—Three students, one each from the Jewish Theological Seminary, Yeshiva College and Jewish Institute of Religion who will give their respective interpretation of the conservative, orthodox and reform points of view—followed by a question period from the floor.

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 26, 1950, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

FRANK SCHAEFFER, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

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Hausner, Meyer

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 Struhl, Joseph
 Teller, Henry
 Weinstein, Abraham
 Wender, Morris D.
 Schaeffer, Mrs. Helen H.
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 parents, George and

Mary Wexman)
 Zimmerman, Samuel

 Brodie, Frank
 Bromberg, Michael
 Drexler, Mrs. Lena
 Fox, Miss Bernice
 Grabish, Benjamin
 Hurwitz, Mervin
 Kalb, Harold
 Levenson, Dr. Samuel M.
 Levitas, Nathan (in memory
 of dear ones)
 Magit, Miss Laura (in memory
 of dear brother, Max
 Magit)

Markoff, Dr. Samuel T.
 Neuschatz, Jacob
 Nussenblatt, Miss Phyllis
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 Jack Nussenblatt and
 grandfather Samuel Theil)
 Posner, Dr. Leonard (in
 memory of beloved father,
 Louis Posner)
 Resnick, George (in memory
 of John Pomerantz)
 Ross, Albert (Crown St.)
 (in memory of father,
 Louis)
 Sauler, William

Schwartz, Harold
 Shear, Miss Helen (in
 memory of dear parents)
 Spritzer, Miss Celia B.
 Steinhart, Joseph S.
 Weidman, Albert
 Wolfson, Saul (in memory of
 father, Samuel Wolfson)
 Reiss, Mrs. G.
 Miller, Paul
 Morris, Miss Helen R. (in
 honor of departed
 grandfather, Morris
 Bleich)
 Sandowsky, Mrs. R. E.
 Cohen, Miss Jeannette

IN THE HEBREW SCHOOL

CHANUKAH

TWO Chanukah entertainments were arranged for the students of our schools on December 11, 1949, the feature presentation was a Hebrew puppet show called "The Dancing Bear," presented by the "Bubatron," under the auspices of the Hebrew Arts Committee.

On December 18, 1949, the feature presentation was a magician's performance. In addition, there were several numbers by students of the Hebrew School. The first grade of the Hebrew School, under the direction of Mrs. Weinreb presented a playlet called "The Lights of Chanukah." The 6th grade of the Sunday Extension School, under the direction of Mrs. Ross presented a play. Members of the cast were:

Judith Aaron	Amy Eliasoff
Susan Feitelson	Susan Hornstein
Judith Levine	Joan Miller
Ruth Nash	Lynda Seif
Janice Singer	Phyllis Spack
Beth Amster	Maxine Emmerman
Barbara Frankel	Sheila Levy
Greta Malamant	Edith Nash
Sylvia Rifkin	Sybil Silverstein
Nancy Smerling	Carolyn Uhrbach

The Choral Group, under the direction of Mr. Sholom Secunda, assisted by Mr. Naftali Frankel, rendered "Al Hanisim" (concerning the miracle), "They Struck the Traitor to the Earth" and "Shir Haavodah" (Song of Work). The candles were lit by Stephen Berman and Martin Brownstein.

In honor of Chanukah, the P.T.A. distributed a box of candles and a drydl to each student in the school.

THEATRE PARTY

On December 4, 1949, a group of students and parents under the sponsorship of the P.T.A. saw a Hebrew play "Treasure in the Cave" at the Joan of Arc Theatre in New York. Parents and their children were enthusiastic about this fine presentation.

JUNIOR CONGREGATION

The Jewish Education Committee has made special awards to those students whose record of Sabbath services attendance was outstanding for the past year. The following students received this award:

Rosalie Applebaum	Lawrence Levy
Joseph Aronow	Robert Messing
Rita Aronow	Martin Nachimson
Renee Aronow	Myra Nelson
Martin Brownstein	Martin Raff
Bernard Brooks	Naomi Schiff
Phyllis Burstein	Lawrence Horowitz
Bernice Eiselman	Saul Tannenazpf
Richard Feinman	Frederic Weinstein
Jeannette Flamm	Arnold Zweibel
Alan Gnaizda	Bernard Goldstein
Robert Gnaizda	Jack Daniels
Harvey Gottlieb	Naomi Friedman
Barbara Gross	Barbara Kaplan
Jerome Kern	Alan Schaeffer
Leslie Krimsky	Arthur Rudy
Paul Kushner	Harvey Gottlieb

G. O.

The following students were elected to G. O. office in the Sunday School of the Brooklyn Jewish Center:

President.....	Marilyn Levine
Vice-President.....	Regina Regal
Secretary.....	Joan Miller

Treasurer..... Ruth Ellen Schiff

The candidates of the Sunday School G. O. are under the direction of Miss Hannah Wiedman.

HOLIDAY SCHEDULE

Hebrew School classes will meet during the week of December 25-29 in the morning from 10:00 to 12:00 since there are no Public School sessions at that time. The winter vacation will extend from December 30th through January 2nd, 1950.

Young Married Group

The month of December proved a most successful one in the life of the Young Married Group. The Chanukah Party which was held on December 14th was completely enjoyed by everyone present and we are delighted to report that our attendance was most gratifying. Everyone joined in the mirthful games and the Chanukah spirit prevailed throughout the entire program. We do hope that the result of this affair will be a nucleus of attraction to all the young married couples of the Center, so that our attendance at future meetings will grow greater and greater.

We are planning bigger and better things as we go along. For the month of January, at our next meeting on Wednesday evening, January 11th, we plan the showing of a controversial film called "Of Human Growth," which should prove most interesting. A speaker on the subject of the film will be announced at a later date. A social hour, dancing and refreshments always follow. We do hope our young married members reserve the second Wednesday of each month to join us in our programs.

PAGING SISTERHOOD!

Of all the holidays in the Jewish calendar which commemorate historic events, Chanukah lends itself best to evoking the interest and enthusiasm in our children to celebrate with pride and joy the heroism of the Maccabees, as well as the courage of the heroes of the modern Israel. Miracle and Menorah, concepts of the light, the glory and the triumph which Chanukah signifies, "B'zman hazeh," will forever remain symbols of the spirit and the achievements of our heroes past and present.

—SARAH KLINGHOFFER.

Institute Day, November 28th

With the presentation of our first Institute Day, Sisterhood reached the zenith of perfect program arrangement. The program, the objective and the scope of our All-Day Conference was unique in Sisterhood annals. Remembering our obligation, as a Sisterhood, to help preserve the synagogue, Judaism and our people, and to create proper attitudes among Jewish women toward Judaism, we, the leading Sisterhood in the community, issued invitations to many local Jewish groups, some directly, and others indirectly, affiliated with the Synagogue, to meet with us for a day's consideration of basic issues vitally affecting the lives of

American Jews. Our guests included, besides our own members, women's organizations which convene in our building, Sisterhoods of neighboring houses of worship, reform, orthodox and conservative, and representatives of the National Women's League. From the beginning of the day's program at eleven o'clock until half-past three, when it closed, more than six hundred women enjoyed the five programs of the day, any one of which alone would have provided sufficient cultural value and stimulation—prayer, a digest of American-Jewish affairs, a fine musical program, provocative and inspiring interpretations of "Judaism Today and Tomorrow," and a delightful luncheon arranged by our women. Dignity and graciousness prevailed throughout. To paraphrase a famous quotation, "Those who came to scoff, remained to pray."

A lively question and answer period indicated a desire for more information and clarification, and the guest speakers were not spared. Our women were anxious to learn about the differences between reform, orthodox and conservative Judaism, they wanted to know about the "Religious Life in the New Israel." From lounge to dining room to the synagogue, as the day progressed, the women found

greater joy as they became aware of the full spiritual values in Judaism, and felt a sense of pride in our rich Jewish heritage. They came away from the day's conference enriched with valuable experience and stimulated to a desire to participate more actively in American Jewish life.

Institute Day was truly a tribute to its excellent chairmen and the entire committee responsible for its successful achievement. Mildred Levine, as chairman of the Morning Session, and Jeanette Kaznetz who followed with the reading of the prayer, set the pattern for an imposing day. Bea Schaeffer's report on Social Action left us well-informed on issues which affect American Jewry. Behind the scenes, Chairman-extraordinary of the luncheon, Mary Kaplan, manned

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a group of thirty women whose table-decor aroused much praise from the guests present. The luncheon was appropriately punctuated by the Invocation by Sarah Kushner and the Grace by Rose Wiener. The afternoon session in the Synagogue, under the capable chairmanship of Sarah Epstein, included a prayer, read with reverence by Lila Leonard, a charming musical interlude by Cantor Sauler and soprano Ann Bernstein under the direction of Sholom Secunda, greetings by our President, Sarah Klinghoffer, and a welcome by our Rabbi Levinthal to the guest speakers, Rabbis Emanuel Rackman, Alan A. Steinbach, our own Rabbi Manuel Saltzman, and the moderator for the Symposium, "Decision for Tomorrow," Dr. Max Arzt.

January 9—Executive Board Meeting, 11:00 a.m.

January 9—Sisterhood will act as hostess to the Metropolitan Branch and Brooklyn Branch of Women's League of the United Synagogue. The program will be a repeat performance of the successful play, "A Way of Life."

Refreshments \$1 per person.

January 11—Federation of Jewish Women's Organizations' Annual Conference and Luncheon, tickets at \$5.50. Program highlights: Jinx Falkenburg and Tex McCrary, Ben Cohen, U. S. delegate to the United Nations, and an impressive program of "Women of Achievement" including Dorothy Shaver of Lord & Taylor, Elizabeth Arden, beauty expert, Mrs. Ogden Reid, of the *Herald-Tribune*, and Mrs. Wm. Dick Sporborg, of the Unesco Committee of the United Nations. Call Rose Wiener, BUck 2-5446, for reservations.

January 12—Federation Tea at the home of Gert Heimowitz, 410 Crown Street, for contributions of \$25.00 and over.

January 18—Brooklyn Women's Federation Day Luncheon at St. George Hotel, \$2.75. Call Lil Levy.

January 23—General Meeting. Refreshments, \$1. Unusual program: Susan Brandeis, daughter of the late Supreme Court Judge, Louis D. Brandeis, will speak on "Higher Education for American Jewry." A delightful musical program is being arranged by Program Chairman Sarah Epstein.

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- Jan. 21 — S.S. Mauretania — 18 days — Caribbean area, Panama, Venezuela — \$495.00 up.
- Jan. 21 — S.S. Nieuw Amsterdam — 13 days — Kingston, Cartagena, Cristobel, Havana — \$360.00 up.
- Feb. 4 — S.S. America — 16 days — Caribbean area, Panama, Venezuela, Havana — \$440.00 up.
- Feb. 9 — S.S. Veendam — 10½ days — Havana, Nassau — \$195.00 up, plus 15% U. S. Tax.
- Feb. 16 — All expense tour for Purim, visiting Israel, France, Italy and Switzerland via Queen Mary and Queen Elizabeth — 39 days — \$995.00 up.
- March 11 — All expense tour for Passover visiting Israel, France, Italy and Switzerland via Queen Mary and Queen Elizabeth — 47 days — \$1,095 up.

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